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YOUNG ARTIST AT WORK

What color should the Cross be?

Vol. 37, No. 52

SEPTEMBER 28, 1955

10 CENTS

Score Card

"WILL SOMEONE HELP me carry in the groceries from the car?" I asked one hot summer afternoon.

"Oh, Mom, I'm watching the game," answered my eight-year-old son from his perch in front of the television set.

AS I TUCKED TOMMY into bed that evening, I asked, "What was the most exciting part of the game today?"

Eyes sparkling, he replied, "When Jackie Robinson stole third and then came home on Furillo's hit. That won the game for the Dodgers."

"And how did you do in your game today?" I asked.

"My game? What do you mean, Mom?"

"Every day is like a game, son. Paul long ago compared our life to a race in which a runner tries to win. If he lived in America today, he'd probably compare life to a baseball game."

"I don't get it," said Tommy. "Explain more."

"Each new day for a Christian is like new ball game for a big leaguer. There ar opportunities to use our strength and skill.

TOMMY THOUGHT IT OVER for a minut "I guess I made an out when I didn't hel you with the groceries, didn't I, Mom?"

"Yes," I said. "But you made a wonde ful sacrifice bunt when you played wit Susan in the sand box so I could prepar dinner."

"Does God keep everybody's batting aver ages?" wondered Tommy.

"He sees our good deeds and often h forgives our errors."

As Tommy kissed me later, he said, "Wa until tomorrow, Mom. Bet I hit a homer!"

—ISOBEL C. LETTS

The LUTHERAN — News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvani H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Associa Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year.

Copyright, 1955, by the United Lutheran Publication House.

Printed in U.S.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

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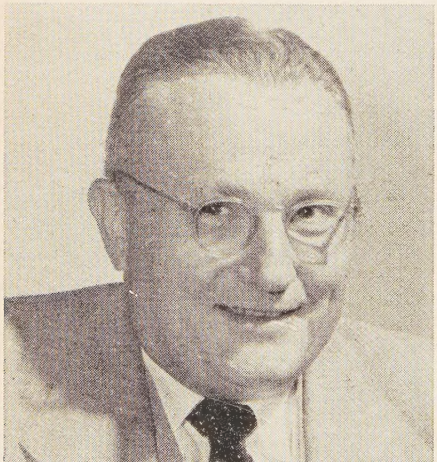
THE CHURCH IN THE NEWS

Lutherans plan new church in 1960

Thirty-six men, after two days of examining church merger plans, said this month that they think a new Lutheran denomination will be in existence by Jan. 1, 1960. The proposed church is to be a merger of four now-existing American churches of almost 2 million members.

Constitution and plan of union of the new church are scheduled for completion late this year. A Joint Union Committee (36 members) and a smaller Joint Polity and Organization Committee will hold several more 1955 meetings to act on merger plans.

If approved at 1956 conventions of the four churches, the plans will go to conferences or districts of the churches for ratification. Name of the merged church, it was agreed this month, is to be the American Lutheran Church. To be merged are:



DR. HENRY F. SCHUH
No makeshift arrangements

AMERICAN LUTHERAN CHURCH. Organized in 1930 by merger of Ohio, Iowa and Buffalo synods. Membership 862,238

EVANGELICAL LUTHERAN CHURCH. Organized 1917 by merger of Hauge Norwegian Lutheran Synod, Norwegian Evangelical Lutheran Synod, United Norwegian Lutheran Church. Membership 960,952.

UNITED EVANGELICAL LUTHERAN CHURCH. Organized 1870 by Danish immigrants. Membership 56,903. LUTHERAN FREE CHURCH. Organized 189 by secession from United Norwegian Church. Membership 68,773.

The amount of work completed on merger plans by the Polity Committee this summer was "miraculous," "superhuman," "unbelievable," the Union Committee said at its September meeting.

Dr. Henry F. Schuh, American Lutheran Church president, warned the merging churches not to rush their planning. "There should be no undue delay," he said. But "additional time used in carefully laying plans before the merger may save many years of makeshift arrangements after the merger."

Church papers disappear

Since 1913 editors of official magazines of Lutheran denominations in America had been meeting each year. There were 30 papers on the roll when editors met 40 years ago. Last week when the group gathered in Philadelphia, the number was down to 13.

Mergers since 1913 reduced the number of denominations represented from 15 to 10, and some of the foreign-language publications of these churches have disappeared. Official German-language paper of the United Lutheran Church

was discontinued in 1943. This year the Augustana Church dropped its Swedish-language paper.

Seven of the surviving papers will merge into one, according to plans for formation of the new American Lutheran Church. Four English-language and three foreign-language periodicals will unite in a weekly paper to be called the *Lutheran Standard* (which is the name of the 113-year-old paper of the American Lutheran Church). Merged publication departments of the four churches will be called the Augsburg Publishing House (name now used in the Evangelical Lutheran Church).

Chinese release prisoners

Thirty-five thousand letters were sent to President Eisenhower last April by Roman Catholic parochial school pupils in Chicago, asking that the U.S. do something about freeing the Rev. Harold W. Rigney from prison in China.

The priest's mother wrote to Red China's premier, Chou En-lai, asking for her son's release. The Chinese Red Cross replied that Mrs. Rigney could visit China and see her son, but the U.S. State Department refused a passport, saying her safety in China could not be guaranteed.

Father Rigney was the first American to come over the Hong Kong border to freedom this month, following the agreement on the release of prisoners announced by the U.S. and Red China on Sept. 10. Chinese said he had been given a 10-year prison sentence for "bribing government personnel, spying on China's state secrets, and collecting extensive intelligence of a military, political, and economic nature."

The Chicago priest was rector of a Catholic university in Peiping when arrested in 1951. He said he had spent the last six weeks in solitary confinement and was "very tired."

More missionaries

Three more Roman Catholic missionaries, Frederick D. Gordon, Joseph E. Hyde, and James G. Joyce, under house arrest in Foochow for two years, followed Father Rigney over the Hong Kong border on Sept. 18. They requested exit permits in 1951. Chinese said that Father Gordon "shielded counter-revolutionary elements." Father Hyde "conducted reactionary propaganda and concealed a military signal pistol." Father Joyce "collected information about airfields."

A Baptist, Levi A. Lovegren, was the first Protestant missionary released this month. He had "collected intelligence in the Sikiang area and conducted espionage," said the Chinese.

Chinese Christians arrested

Empty space in Chinese jails might soon be filled by Chinese Christians. A bold evangelist, the Rev. Wang Ming Tao, was arrested Aug. 8 in Peiping, according to word reaching the U.S. in mid-September.

Mr. Wang had been a leader of Protestants who refused to join in the "Chinese Christian Three-Self Patriotic Church," the name of the Protestant group which collaborates with the Reds. He published a magazine called the *Spiritual Food Quarterly,* widely read among Chinese Christians.

Leaders of the "Patriotic Church" met on July 25 for an all-day denunciation of Mr. Wang. They said Mr. Wang had never acknowledged that churches established in China by foreign missionaries were "used by the imperialists for the invasion of China." He refused to sign the propaganda petitions which Reds circulate among church people.

Mr. and Mrs. Wang and 18 Chinese students were arrested following a celebration of the Lord's Supper in Mr. Wang's quarters.

Dynamite in Bradfordsville case

Three dynamite blasts were set off at the home of A. C. Glasscock, a member of the Marion County school board in Kentucky, this month. No serious damage was done. Also 10 pounds of sugar were poured into the gas tank, oil filter, and radiator of a county school bus, and an ice pick stuck in a tire.

The violence is a new development in an argument which started when the Bradfordsville high school was closed a year ago. Pupils were told to attend classes 10 miles away in Lebanon. Most citizens of Bradfordsville are Protestant, and said the school board discriminated against them in favor of the western part of the country where a majority of residents are Roman Catholic and Roman Catholic nuns teach in many schools.

Bradfordsville parents kept their children out of school all last year. This fall they are sending high-school pupils to Hustonville, 35 miles from home and outside Marion County. The Marion County school board voted four to one not to pay their tuition in Hustonville. Mr. Glasscock, a Protestant, voted with the majority.

Bradfordsville citizens claimed the dynamiting was done by their opponents to discredit them. A court decision in their case for reopening of the local high school is expected soon.

New churches in Malaya

United Lutheran missionaries went to Malaya two years ago to begin work in that steaming South Asian country. The British had gathered hundreds of thousands of Chinese in "new villages" to isolate them from Communist infiltration.

This month Lutheran churches were in use in half a dozen new villages. The building in Balakong (*see photo*), was dedicated on Easter. Others are in Semenyik, Cheras, Bukit Merah, Selat Pagar, and buildings are being purchased in Tronah and Pusing. Plans for a large church in the city of Kuala Lumpur are being made. Another may be built in Singapore.

MISSIONARY CLARA SULLIVAN TURNED KEY IN NEW CHURCH DOOR

Husband-wife jobs in church school

"We went through an era when it was ne woman's job to raise the children, and ow we realize it's a job for both parents," aid Mrs. Alice Goddard, children's work irector for the National Council of hurches. The husband-wife combina- on is good in church-school teaching oo, she asserted.

Two teachers for a class, a man and oman, are better than one, said Mrs. oddard. If a husband and wife share n teaching, children get a better picture f adult Christian personality. "Children are better when they receive two view- oints, especially if one comes from a an and the other from a woman."

Women have been doing most of the unday-school teaching, Mrs. Goddard aid, and it's time "to make men realize ney are needed and wanted." In many ases "it's easier to get a couple to agree o teach" than to persuade either of them o undertake the assignment alone. "They ke to share the work, and responsibility less when someone works with you."

The husband-wife plan was proved successful in First Congregational Church, Oak Park, Illinois, and elsewhere. Mrs. Goddard reported.

Ottawa will be Anglican center

The Church of England in Canada voted this month to change its name. From now on, it will be the Anglican Church of Canada. Some preferred "Episcopal Church of Canada," but were voted down.

The Anglicans agreed to choose their capital city, Ottawa, as headquarters for their presiding bishop. "What Canterbury and York are to the English Church" Ottawa, or some community "in the vicinity" is to become for the Canadian Church. There were arguments in favor of Toronto or Winnipeg as the see city where the archepiscopal residence is to be established.

The bishop of Ottawa, the Rt. Rev. E. S. Reed, said the church should choose the city to which "all Canadians go and to which all the world comes." He said

BALAKONG CHRISTIANS CELEBRATE DEDICATION DAY AT NEW CHURCH

politicians would welcome an opportunity to discuss their problems with a non-political power in Ottawa.

Seventy-eight churches damaged in riot

The Mediterranean island of Cyprus sputtered with anger against British rule this month. Egging on the revolt against British rule were bishops of the Greek Orthodox Church. Archbishop Makarios said he would lead a Gandhi-like non-violent struggle for freedom. But he told a cheering crowd outside the Kykko monastery that "we will shed our blood."

Orthodox Church leaders joined with Communists and terrorists in the campaign. Most of the churchmen want Cyprus to unite with Greece. Four-fifths of the island's 500,000 people are Greek, but the rest are Turkish. The Turks are bitter against the proposed union with Greece.

This month the trouble in Cyprus echoed violently in Turkey, where anti-Greek riots swept the capital city, Istanbul, and also Izmir. Fifty-two Greek Orthodox churches in Istanbul were damaged or destroyed, and 26 others elsewhere in Turkey. Damage was estimated at $100 million. Some of the churches were 1,000 years old.

The World Council of Churches sent the Greek churchmen in Istanbul a message of "deep sympathy" and an offer to "render any help which may be needed," Dr. Franklin Clark Fry announced in New York City. He is chairman of the Council's central committee.

Court keeps hands off church

A civil court has no authority to tamper with the internal affairs of a self-governing congregation, said Colorado's Supreme Court. The case involved the First Baptist Church of Fort Collins, where the congregation voted 155 to 56 to leave the American Baptist Convention and enter the Conservative Baptist Association. The minority went to court to halt the transfer.

The Fort Collins church, said Justice E. V. Holland for the state Supreme Court, "is beyond question a self-governing and independent religious congregation, and the question here presented is purely ecclesiastical and a matter over which courts neither assume nor exercise jurisdiction. . . . Courts cannot and should not interfere with the internal regulations of such an independent body."

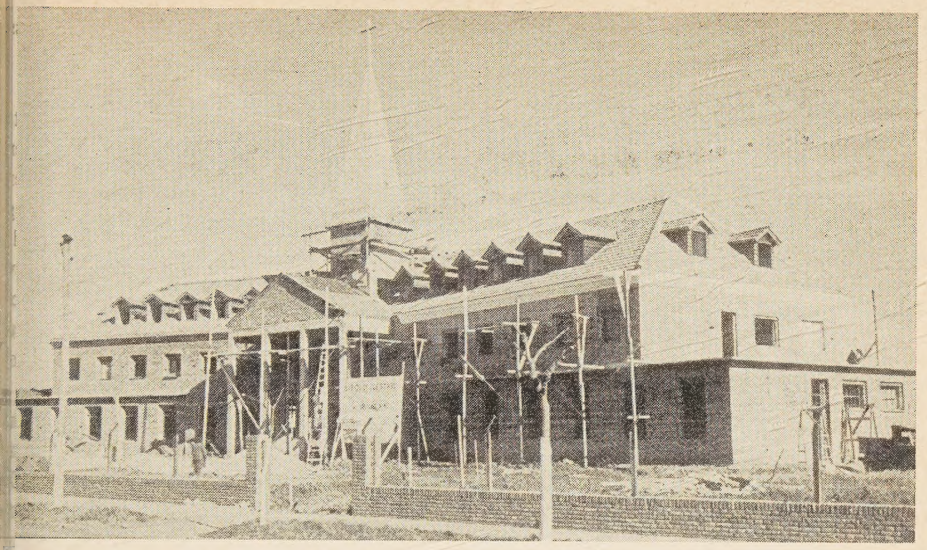
Kentucky's Court of Appeals reached a similar conclusion in the case of the Church of Christ in Green's Chapel. Decisions must rest with members of the congregation in a church that has "a congregational form of government with no higher ecclesiastical authority."

In North Carolina last December the state Supreme Court awarded a Baptist church in North Rocky Mount to a minority group which voted against leaving the Southern Baptist Convention. Baptists were dismayed by the decision, and this month urged their congregations in the state to amend their constitutions to "insure the local congregation in sole ownership of the property."

Seminary constructed in Argentina

Scaffolding was coming off a new theological seminary in Buenos Aires as Argentina's revolt against President Juan Peron roared toward its climax this month. Protestants had been careful not to express opinions on the political situation, and hoped to go ahead quietly with their work regarding of the outcome of the civil war.

The Buenos Aires seminary is being built by the United Evangelical Lutheran Church in Argentina, with financial help from the United Lutheran Church in America. Completion is expected early



PASTORS WILL BE TRAINED IN SOUTH AMERICA
Lutheran seminary in Buenos Aires will be completed soon

1956. The seminary, with three pro-ssors and six students, is already operat-g in temporary quarters. It hopes ventually to supply Lutheran pastors for half-dozen South American countries. is designed for 30 students.

At an Argentine Lutheran convention st month, the 20th congregation was rolled in the church—the Church of e Holy Cross in La Falda (Cordoba ovince). Work was begun in the area year ago. Dr. Earl S. Erb, ULCA For-gn Mission Board executive secretary, tended the Argentine church conven-on, and left Buenos Aires just before e revolution erupted.

gainst "watered down" religion

A chapel where Protestants, Roman atholics, and Jews take turns worship-g "cannot possibly meet the long-range eds of the religious spirit," said Dr. bram Sachar. He spoke at the dedica-on of a Jewish chapel at Brandeis Uni-rsity in Waltham, Massachusetts. A Roman Catholic and a Protestant chapel are also being built.

In "emergency conditions of military barracks," a three-faith chapel is all right, said Dr. Sachar. But under normal conditions, he said, an altar rigged up with either a Christian crucifix or a Jewish Torah, "depending on which button is pressed," can more often "offend rather than satisfy the devout among Christians and Jews." He said "such a device represents a victory for technology rather than the deep-seated religious spirit."

Undenominational religious services at colleges, said Dr. Sachar, are "completely unrealistic. They are usually proposed by people who have no special loyalties and are content to address their prayers 'to Whom it May Concern.' " Dr. Sachar said "it is not possible to check religious differences at the entrance to the university, along with umbrellas and overshoes." He warned against falling "victim to the blandishments of the lowest-common denominator approach."

World News Notes

Germans will speak for themselves

There is no secret about how Russians hope to solve the German problem. They want to force the West German government to merge with the Red puppet government in East Germany. That would put Communists in key positions in a united Germany, and insure that Germany would not be a Western ally.

West Germany's chancellor, Konrad Adenauer, sees the danger clearly. But he was forced to go to Moscow this month by his own people who are so eager for a reunion of Germany that they seem willing to pay any price for it.

Adenauer asked the Russians to release 100,000 German prisoners of war whom they are holding in labor camps. The Russians said they have only 9,626 "war criminals" and will let them go. Russians asked a big price. They requested West Germany to establish diplomatic relations with them. Adenauer was obliged to agree to a Russian embassy in Bonn and a West German embassy in Moscow.

Russians already have representatives of their East German puppet state in Moscow. If they get West Germans there too, they can work on them for a reunion of Germany on Russian terms. No longer will the Americans, British, and French speak for West Germans in conferences with Russia. The tough and wary Adenauer, now nearly 80, won't be West German chancellor forever. His successor may yield to public opinion at home and Red pressure in Moscow.

Next on the schedule for Germany

Russians were prepared to make relations with West Germany extremely pleasant. They are ready to offer a billion dollars' worth of business a year, and sign a five-year trade agreement, a German correspondent reported from Moscow.

West Germans have become prosperou through trade with western Europe America, and the Far East since the wa But the Russian deal may mean mor prosperity. Russians want to buy ma chinery, ships, chemicals, plastics. The will sell timber, cotton, minerals, oil.

Finland is not forgotten

Russian strategy in Europe sinc Stalin's death has been to build a belt o neutral states down through the cente of Europe, from Finland to Yugoslavia shielding Russia and the satellites fro western Europe. Austria was fitted int the belt this year, and Russians progresse rapidly in making friends with the Yugo slavs. Biggest goal in the campaign is t establish Germany as a neutral, shake loose from the West German alliance wit West Europe.

It was Finland's turn to get favor from Russia this month, strengthenin good will at the top of the neutral bel Russians required the Finns in 1944 t grant a 50-year lease on Porkkola, a 152 square-mile area 20 miles from Finland' capital, Helsinki. Russians built a bi naval base there.

This month the Russians told Finn they would give back Porkkola. Finnish Premier Urho Kekkoken said "the heart of the Finnish people are filled with grea joy." Finns will be asked, in repayment to renew their friendship treaty with th Soviet Union, tying their trade closel with their big neighbor.

Good treatment of the Finns migh persuade other nations, such as Denmark and Norway, to trust the Russians. Also the Russians, by dismantling a military base on foreign territory, can demand tha the U.S. give up its bases in Europe.

WASHINGTON

By ROBERT VAN DEUSEN

HEARINGS ON FIRST AMENDMENT

THE FIRST AMENDMENT to the U.S. Constitution is often quoted in discussions of the separation of church and state. Actually, it is much broader than that. It guarantees freedom of religion, speech, the press, the right to assemble peacefully, and the right to petition the government for redress of grievances. It is the most important of the ten amendments which make up the Bill of Rights.

The Senate Subcommittee on Constitutional Rights has decided to hold a series of hearings on civil liberties, to see whether the freedoms which are promised in the Bill of Rights are being endangered by the national security program. The hearings will start Oct. 3 with a consideration of the first clause of the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

According to the committee's original plans, the subject of religious freedom was to be dealt with briefly, as a prelude to the fuller discussion of freedom of speech, press, and assembly. Something must have happened to change those plans. For the questionnaire which the committee is circulating in preparation for the hearings has the seeds of lively controversy. If church groups with differing philosophies of church-state relationships air their views before the committee, the hearings may provoke wide and heated discussion.

One of the issues which the questionnaire raises is whether the First Amendment forbids all government aid to churches and religious sects, or whether it permits assistance to churches provided no religious group is given preference.

This brings up the question of aid to parochial schools, on which the lines are sharply drawn between Roman Catholic and Protestant viewpoints. It also involves financial aid for the construction of church-related hospitals, loans for the building of dormitories at church colleges, and similar borderline relationships.

Another item on the questionnaire asks whether the U.S. Supreme Court is correct in ruling that the First Amendment as interpreted by the 14th Amendment governs church-state relationships at the state and local level. Hidden in this question is another by implication: If the federal government cannot give financial aid to church groups, might it be permissible for states and cities to do so?

Are atheists protected?

ANOTHER QUESTION asks whether the free exercise of religion guaranteed by the First Amendment protects atheists in propagating disbelief in religion. The rest of the questionnaire seeks specific instances of the denial of religious rights, an appraisal as to whether such denials constitute a trend in American life, and suggestions for Congressional action which may be needed. That raises the question: What sort of Congressional action is envisioned and in what direction will it lead?

Editorial comment in *America*, a Roman Catholic weekly, hints that the time is ripe for a rethinking of church-state relationships, and calls on Congress to take the initiative from the Supreme Court. Protestant leaders will need to do some clear-headed thinking to defend the middle ground between the secular interpretation of religious freedom and the growing demands of the Catholic Church.

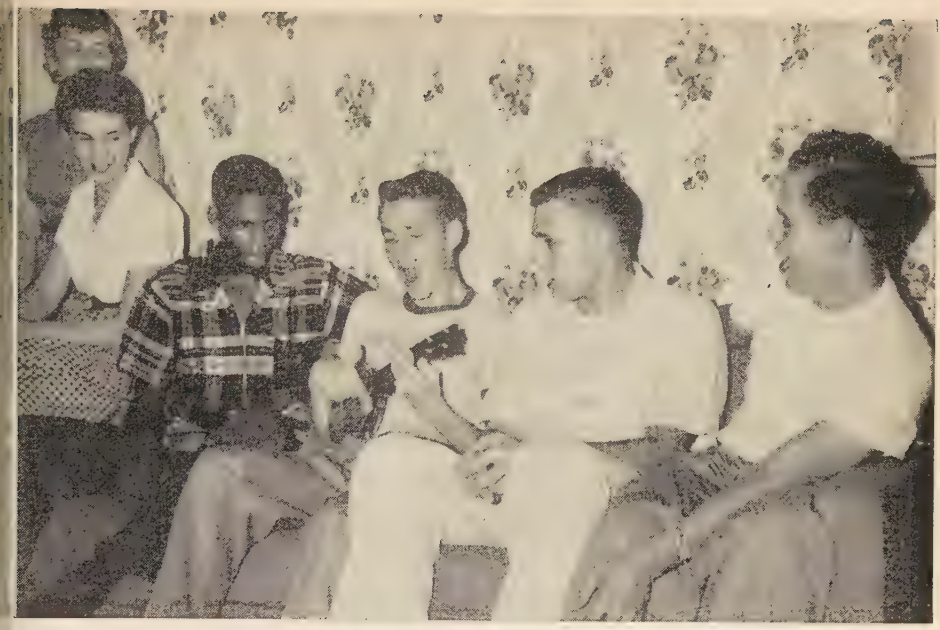
CHRISTIANS WITH DIRTY HANDS

A Picture Story of the
Luther League Work Camps

TEXT BY ISOBEL C. LETTS

Early last spring thirty young Lutherans were busily writing applications, persuading parents to give permission, asking teachers and pastors for recommendations, and earning money for travel and living expenses. Were they planning a trip to Europe? Not these young Christians! They expected blistered hands, aching backs, sweaty brows. They nevertheless wanted to live for eight days in a work camp, sponsored by the Luther League of America.

From widely scattered states, from Canada, the Virgin Islands, Germany and India, these young people traveled to three points. Some headed for Chicago, others for Philadelphia, some for Jersey City. At an inter-racial church, St. James in Chicago, members of the group lived in the parsonage of Pastor Robbin Skyles and spent their week painting the parish house *(see picture below)* **under the leadership of the Rev. Arthur Bauer, LLA's associate secretary.**



Another group was housed in an old dormitory, now used as a storeroom, on the grounds of the Lutheran Welfare Association in Jersey City, N. J., where the Rev. Carl Futchs is director. Here, under Dr. Harold C. Letts' leadership, the leaguers painted the iron railing around the grounds of the old folks' home and children's home. Singing as they worked (and also during their free time, as picture above indicates) they attracted attention from passers-by, aroused admiration.

At Annunciation Church, Philadelphia, others painted the church nave *(see cut, right)*, with the Rev. Robert Heffner of Mt. Kisco, N. Y., directing the work. The Rev. John Parkinson is pastor of the congregation. Scraping loose plaster, washing down walls and painting ceilings add up to exhausting work. But one camper spoke for all: "The work was dirty, hard, but we enjoyed it."

Curiosity is one of youth's best qualities. Eager to see and learn, the work campers traveled to famous sights in their free time. The Jersey City group visited the Lutheran Church House in New York City, where ULCA Secretary Dr. F. Eppling Reinartz *(above)* described the chapel's altar painting. They also visited the United Nations headquarters *(below)*. In Philadelphia, the group saw the historic sites, displayed interest in slum clearance programs, visited in Negro homes to find prospects for church membership. Chicago workers admired university campus, visited store-front church missions.

Contact with poverty, prejudice and tragedy could have been depressing to the sensitive spirits of the young work campers. But Bible study and a discussion of the problems in the light of the Gospel gave them understanding and hope. Each group of work campers studied the book of Amos, the courageous prophet of social justice in the Old Testament. With the help of their Bibles and under the skilful guidance of the leaders, campers took turns in planning and leading simple and varied worship services.

All joined in discussing how justice and love could eliminate much of the poverty and discrimination they had seen. One camper said, "I learned we cannot shirk social problems. Christians must face them squarely and try to solve them by work, prayer, and God's help."

More important than the cracked walls and peeling fences that had been repaired were the deeper insights and loving concern which these young people developed. Through working side-by-side with German and Indian students, eating and playing with Negro Christians, studying the Bible and leading in prayer, the work campers developed a deeper appreciation of world-wide Christian fellowship.

IN AUSTRIA'S BEAUTIFUL TYROLEAN ALPS THERE ARE

New Shoots from Reformation Roots

By GUSTAV K. WIENCKE

Lutherans who have lived in the high, secluded valleys for centuries are now reinforced by refugee families

"YES," SAID THE CLERK at the counter, "there's a Protestant church in Villach—just follow the main street on down and you can't miss it."

Sure enough, there it stood at the foot of the street, a prim, machine-gothic structure, set in an open space of green grass and gravel paths. It was an event to find a Lutheran church in Austria, a land which a heavy Hapsburg hand had stamped so ruthlessly with an ultra-Roman Catholic imprint. But the silent, ivy-clad church betrayed little of the life of the congregation. We hunted in vain for some token—a bulletin board perhaps.

Inside a wooden niche marked "hymnals" we found a slip of paper. It announced to us Saturday visitors that on the morrow there would be a conference of Lutherans at Treffen. We pocketed the paper and located Treffen on the map—a few miles north of the point where the Italian, Jugoslav, and Austrian borders meet.

BRIGHT AND EARLY we drove into the graveled courtyard of a remodeled farmstead. The big barn had been made over into an assembly room, with quarters for an old people's home below. The hall was jammed, so we sat in the vestibule and studied the rows of rakish Tyrolean hats on the rack. These were farm folk, row upon row on plain wooden benches. Sprinkled among them were the worn and tired faces of refugees, shawled peasant grandmothers, and a very generous number of young people—fresh, hopeful faces. Rector Friedrich Gienger was leading a study of the book of Jonah on the theme, "When we obey, God acts." He was waging with his people that old Lutheran battle, a conflict not against foes of the faith from without, but against the old Adam within the soul.

It did not take us long to find we were in a Lutheran island in the mountain valleys of south-central Austria, just east of Tyrol. Here were Lutherans who had fought a centuries-long battle for their faith. With us on the benches sat folk from Italy, farmers from rough wooden houses in the high valleys of several Austrian provinces, homeless folk driven out by Russian soldiers from beyond the eastern mountains. In this complex of inner mission institutions at Treffen they found something to knit together lives broken and wounded by the war. One could almost see how Word, chorale, and sacrament poured courage into their hearts.

An oil portrait hung in the vestibule—a strong-faced woman in rustling high-collared black silk. The Countess La Tour, we read. At the turn of the century this wealthy and devout woman had seen the peculiar need of Lutheran farmers in Austria. Only one could inherit

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Dr. Wiencke is a member of the staff of the ULCA Parish Education Board.

RADENTHEIM CHURCH COMMANDS VIEW OF BEAUTIFUL VALLEY
Its fresh, modern lines stand out against the ancient hills

he farm—where would the old folks go? The Countess found an answer—to buy armsteads at country auctions and convert them into homes for old people. In Tyrol and Kaernten she initiated mission work among the mountain farmers.

"Forty-five years ago I started working here," said Pastor Hagenau at the dinner able over bowls of stew and rye bread. 'The Countess put a map into my hand nd said, 'You'll find every farmstead narked here.' I took my rucksack and ither and started walking from farm to arm." This was the Countess' idea, but t didn't work out satisfactorily. "I decided to stay in a village for a week and announced a meeting in Brother Moser's armhouse."

As our elderly friend with the white oatee told the story, we could see that oung German missionary standing in group of 25 farm folk. He began by laying the zither and singing a song bout a mother and her love. Then he alked about his own mother, a praying nother. He would have everyone sing, "God is love," a heart-tugging German gospel song. The next day, they had to take out the table, and at the end of the week, all the furniture was moved to make room for the crowd.

In the local farm paper the editor said, "There's a Protestant preacher around who's causing all sorts of trouble. The Mosers have emptied their brandy casks into the brook. He ought to be reported to the police!" As a result, even greater crowds came to hear the evangelist. The La Tour institutions in Treffen and Tyrol flourished.

Inflation, the separation of South Tyrol from Austria, the upheavals of two wars, the ravaging inroads of the Nazis (who closed everything but the homes for the aged) and the Communists after them almost crushed the Kaernten Lutherans. We saw them that August Sunday like folk who had traveled a rough and rocky road. The helping hand of Swiss friends, of the World Council of Churches, and of Lutheran World Action had carried them over some very rough spots. More

than that, Kaernten Lutherans were not content just to mend old wounds. They are reaching out and establishing new churches! New shoots are appearing from Reformation roots in Austria.

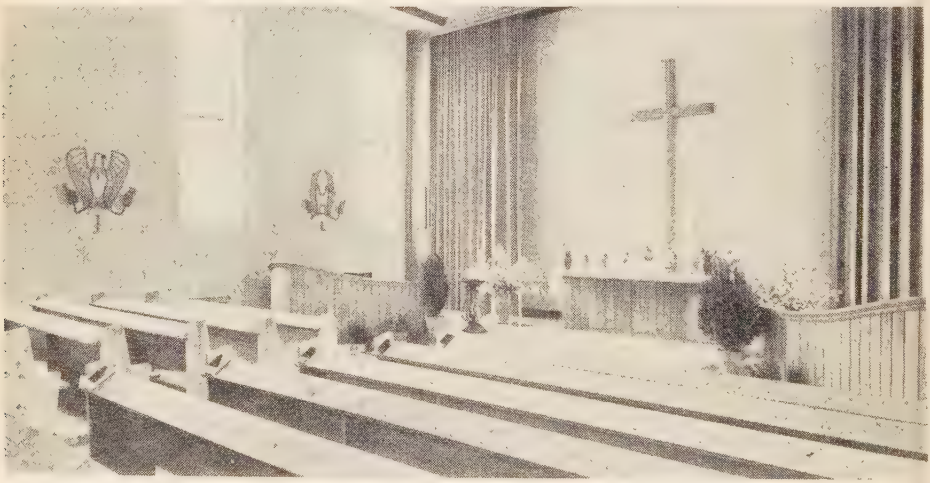
"You must go and visit Pastor Harth up in Wiedweg," said our friends. So off we drove that afternoon and took two farm children along. As the road climbed higher and higher into the mountain valleys, we stopped at every Lutheran church on the way. Before we got back for supper we had seen thrilling evidence of growing Lutheranism. In three congregations we had seen examples of three distinctive types of Lutheran missionary work.

Our two Kaernten children were too shy to tell us much, except that the stakes in the fields on which hay and rye are draped to dry are called "huefli." They stood there in rows like frozen brown people. In a valley 3,000 feet high we pulled up before a weathered parsonage built of squared timbers jointed at the corners. Wide eaves sheltered a balcony which runs along both gable ends. A cheerful, stubby man in a neat black coat and striped trousers greeted us, Pastor Harth.

"Is there some place where the children can play?" my wife asked. "Right in the parish hall," said our host, smiling delightedly. Children in the village love to come and play in this room which the pastor has converted from an old stable across the hall from his quarters. We heard laughter and singing inside and left our young fry there.

NINE YEARS AGO when Pastor Harth came to this poor mountain village, the parsonage was leaky, snake-infested, decaying. The Communists had taken over the annual Christmas festival in the village, and the Nazi-misled farmers turned a cold shoulder to the new Lutheran preacher.

"I was born a farmer," said our host, jumping from his chair, "and I never let book-learning separate me from country people. I had to junk most of what they taught me at the university and had to think for myself." The problem was how to win stubborn, lethargic mountain farmers for the gospel. "Words wouldn't be



INTERIOR OF RADENTHEIM CHURCH
It has a chaste, clean dignity

much use," he said. "Deeds were necessary."

"Deeds? How did you help the farmers?" we asked. In a fleeting hour our genial host unfolded a picture of a revived country parish.

"I began with the children," he said. A year later, farm women would stop at the parsonage. "A slab of bacon for you," they said shyly, "because of the children." Every Sunday the jolly pastor would play with the children in his remodeled hall. They loved it, but the superintendent said, "Why do you need a parish hall?"

Pastor Harth started walking. He would stop under the generous eaves of a sagging farmhouse and say, "I'll be back to visit you a week from today." The pastor's strategy was to win his parish, family by family. A week later he would stop in and sit by the stove and talk about cow, weather, dog—anything. "I'll be back a week from tonight," he'd say after stirring up a rather stiff and slow conversation.

"Why have you stopped praying?" he'd ask. We sensed that farmers could take this Dutch-uncle talk without offense. "I'm here to help you," Pastor Harth would go on. First—a prayer of repentance for the sin of a godless home. Then the absolute minimum—the Lord's Prayer spoken aloud morning and evening as a family, regular attendance at Sunday worship, hallowing the Sabbath, and don't be ashamed to let your neighbor see you pray!

"Once the family is healed, we can be sure of the individual," declared the mountain pastor.

THE PASTOR put a prompt end to the Communist village Christmas and substituted an all-village festival. "One play for the children and one for the adults," he said. "Not in the church, but in the inn." The over-aged Catholic priest has overcome his mistrust and allows the Lutheran pastor to go ahead. There is no sheep-stealing. Behind the baroque altar the pastor showed us the equipment for religious drama. He writes the plays himself, lets his people read them through once. "Then they do the practicing by themselves. Some are real dramatic geniuses!"

One day a woman collapsed in the woods on a long walk to the doctor's office. "It made my heart ache to hear they carried her to the inn and not to the parsonage," confessed our host. Today he has a sick room in the parsonage. Sick farm folk can stay there to be observed for a few days by the doctor. These frugal folk would never go to the hospital.

"Church World Service put a white bed here," he said. "And LWA sent me a package to take care of the refugee children I board for the summer. A package just came the other week." The mother is sick; the father lies buried in a military cemetery. Wrote the mother, "Now that my children are cared for, I can get away to the doctor every day and I have new hope."

OUT OF THE SUITCASE Pastor Harth pulled three precious books—a 1550 Luther Bible with woodcuts, a commentary with charred cover, and a book of devotions printed in Villach. They are mute testimony to the time when Lutheran farmers gathered their families in cellars to give secret religious instruction, and when the possession of such books meant exile for the male head of the family.

"You know why these books are in a suitcase?" Pastor Harth jumped from his chair. Every fourteen days he takes the valise from inn to inn, right at supper time. He introduces himself to the summer guests as the local Lutheran pastor,

PARSONAGE AT LIENZ

In barracks church at rear Pastor Robert Johne serves his refugee congregation

and announces a little talk that evening on mountain valley life. A little uneasily the worldly tourists gather and are delighted to look at the Luther Bible and get acquainted. "I know they won't come to me, so I go to them." And afterwards many a tourist comes to join in Lutheran chorale and prayer under the crystal chandelier with its white candles in the church.

In the back yard the pastor pointed to a row of currant bushes, heavy with ruby burdens. "I tell my people, plant these on your sunny slopes. But what do they plant? Oats and rye, and a skimpy harvest." Slowly, very slowly, a few farmers are turning to more productive crops than the hay, cow, sheep, and timber economy.

IT WAS RAINING when we put the car into second gear to go down the steep road and double back into a broader valley. In the center rises a tall, squarish tower and cross. The upper half is timbered like the farmhouses, and four bronze bells ring a chord from its height to call Lutheran factory workers to worship. Two years ago there was no church here at all, and behind this Lutheran mushroom lies a story, too.

We eased the car down the gravel road into the village of Radentheim and rang at the parsonage. "No," said a boy in the street, "the pastor is gone because his little boy has a birthday and there's a party." So delighted were we with the fresh modern lines of the church and the chaste, clean dignity of the interior that we wanted a photograph. We looked for a head sticking out of a window and were soon sent to the factory director's house.

He came through a lovely rock garden to greet us. We knew the story already —how he had been won at a Bible conference at Treffen and how he had gone ahead with blunt energy. "I have to sit in the front pew," he declared, "to show my workers that a man belongs in the church." New prosperity is blossoming in the valley with the erection of a huge Austro-American magnesium plant employing 2,000. Today the handsome Lutheran church building commands the attention and respect of every valley dweller. Generous gifts from the factory together with sacrificial giving by the congregation have put up St. John's Church in this industrial village.

"We've found," said our Austrian friends, "that factory workers aren't hostile to the Lutheran church. In fact, the 'O-R-B's' have been a welcome source of new members." O-R-B means *Ohne Religoeser Bekenntnis* (registered non-church adherents), and their numbers had swollen under the Nazis. "Others come from *Uebertrits* (converts from the Roman Catholic Church) and the refugees, too, have added many to our church," we were told. At the end of the communion service at Treffen, the pastor paused at the thanksgiving prayer. One after another, a dozen or so men and women spoke out sentence prayers of thanks and praise, followed by a chorused "Amen." Lutherans are not afraid to speak up for their faith in Kaernten

They're Putting Salt in the Potatoes

By RALPH W. LOEW

Teachers in church schools do important work by helping youth to find meaning in life, but they're not substitutes for parents

A WEEK DEVOTED to stressing religious education may seem as redundant as a week stressing loving one's mother. The essential importance is so obvious and the requirements so necessary that there is no need for debate. We can discuss methods, the time for teaching, the schedules or the program.

Since America is still an experiment in enabling cultures and religions to dwell together in mutual understanding and freedom, there are still enormous problems to be solved. What we need to understand today is that the problems had better not overshadow the fact that it is the teaching of religious truth that is necessary.

EVERY STATESMAN is proud to stand up and quote great spiritual factors which have been a part of American tradition. We seem to think that this is automatically a part of our heritage. What we may fail to understand is that any heritage can quickly be forgotten. "Ideas can abdicate as well as kings," said Nicholas Murray Butler.

A few generations of casual irreverence and arrogant ignorance and we are spiritual illiterates. "In those days a king arose up who knew not Joseph," says an eloquent line of Scripture. Indeed so—and not only Joseph, but Moses and the prophets and Jesus and the whole enormous meaning of the Christian tradition.

When faith loses content it becomes superstition. When our religious habits lose meaning then religion itself is reduced to a museum-piece. When worship has no reverence for life, then men forget the knowledge of what they are meant to be.

THE FIRST IMPORTANT THING to note is that you can't teach unless you have a faith. Released-time education in the schools or classes in church are still the only assistants to the home. They cannot replace the home. They are in the world to strengthen the family and enable the home to bring to bear the first and important fact that it is in the family circle that the finest teaching of religion is achieved. Sending youngsters off on a Monday afternoon or a Saturday or Sunday morning can hardly overcome patterns of action, language, behaviors and attitudes toward life problems which are the daily habit of a home.

A family that scorns the saying of grace in its own home or fails to engage in any family prayer can hardly expect the child to grow up with a healthy concept of prayer. A family which disregards a religious attitude toward life's situations cannot expect a Sunday school to do in one hour that which hasn't been done in the other 167. A family which strives to deal with the tensions, problems and circumstances of life as a unit of God's people, desiring a deep and abiding faith which challenges mind and heart.

Dr. Loew is pastor of Holy Trinity Church, Buffalo, and author of the forthcoming book The Church and the Amateur Adult.

transmits in word and deed the strength that home will need. Of such stuff comes greatness to a nation and strength for the people.

ONE VERY UNDERSTANDING observer has written, "The algebraic symbols *x* and *y*, and *a* and *b may* stand for anything—potatoes or princesses or pigs. The mathematician doesn't care which it may be. Give him his symbols and though he has no ideas what these may represent, he will work out the sum. So, we can never know the things of the world around us as they really are—a summer sky is not blue, but it looks blue to us; a stick held in water does not really bend, though our eyes plainly tell us that it does. We pick up signals from the things around us as we can hear messages from a broadcasting station, but we can't tell what the station is like."

This factor is gradually seeping into our consciousness that when religious people talk about their faith and insist upon religious instruction they aren't talking about accumulating a lot of facts. It isn't dates and names and a jumble of knowledge. It is something that floods knowledge. It isn't something separate from life. It is something which gets into all of life. It isn't just believing something impossible before breakfast, like the Queen in *Alice in Wonderland,* but a believing, searching mind which has caught some important signals and means to understand the source of things. The teaching of biblical truth and a Christian faith is finding some essential meaning for the signals we had caught around us.

IT'S HIGH TIME we pay attention to the important work that teachers in our released-time schools and in our church institutions are doing for our day and generation. It's important, like putting the yeast into the dough is important. Like getting some salt into the potatoes is important. Like getting some blood through the veins of a body is important. And, important as these fine dedicated persons are, they're no substitute for parents. They can only help. What they're striving for is the building of a faith which gives personal happiness, family unity and creation of the foundations for peace and righteousness. They want to help parents and homes to do their important job.

We shall never nag people into being good. We must help men and women, especially our amateur adults to see what they are meant to be, and then they shall see what they really are now. If we have done that, then perhaps we shall begin to learn what it means to respect, love and trust in God above all things.

LET US BE HONEST with youth and tell them that there is no magic formula of education for war or peace, no fruit of a tree of knowledge, which, swiftly eaten, can make us wise as gods, nothing good and evil. Even in these critical days, when educated persons are so desperately needed, the process of education requires time and work and striving.
—VIRGINIA C. GILDERSLEEVE in *Many a Good Crusade* (Macmillan)

What Do You Do in Church?

By ANNA ENGELHARDT

To take part in worship joyfully and sincerely demands preparation long before you walk into the church building

ONE SUNDAY MORNING in church I became absorbed in watching the man in front of me. Even if I had not known him, I could have guessed that he attended church infrequently for he reminded me of a small boy paying a duty call on an austere great-aunt.

He tugged at his collar. He moved restlessly, trying to fit his large frame comfortably into the pew. He crossed and uncrossed his legs. I wondered what kind of an impression the service was making on him. Then I came to myself, realizing that I had been letting my mind wander while I merely repeated the familiar responses.

THE TRUTH OF THE MATTER was that my uncomfortable fellow-worshiper probably was receiving more benefit from the service than I because he had to follow with more effort, while I participated mechanically, just as a musician who has practiced a long time might play easily but without feeling.

This musing brought up again a question I had considered many times before. How can one maintain a spirit of worship that glows with joyful anticipation and participation? Can one attend church services Sunday after Sunday without this practice becoming merely duty or habit?

I looked around the church at the stained-glass windows, the chancel furnishings, the hangings with their symbols speaking a language of eternal truths and designed to create an atmosphere of worship of the unseen God.

I recalled the first time I attended a service there. I was too young to understand fully its meaning, but old enough to be profoundly impressed by the beauty and solemnity of it all—the sun streaming through the windows, the organ music and the singing of Easter hymns of triumph and joy. As I walked home afterwards I could still hear the organ playing, filling the air with music, while reflections of colored glass seemed to dance before me in the sunlight.

I have long realized that I could never recapture that childhood reaction to church worship. But on the other hand, must the atmosphere of the church become commonplace; the order of service dull through familiarity? Is there any way to prevent a perfunctory attitude toward worship?

A STUDY of the Common Service Book including its hymnody and the meaning of the symbols, furnishings and vestments used as a part of the services, will help. An increased understanding of these services should lead to a deeper appreciation of the rich heritage of worship forms our church possesses.

Helpful too is proper preparation for participating in public worship. This preparation should become an accepted part of the family's weekly program. It might begin on Saturday evening so that rising on Sunday morning, dressing, dinner preparations and other chores are done on schedule and unhurriedly. Reading of the Epistle and Gospel lessons for

DESIGNED TO CREATE AN ATMOSPHERE OF WORSHIP
The symbols speak an eternal language

the day could be a part of personal or family devotions accompanied by appropriate prayers to ready the heart for worship.

DEPARTURE FOR CHURCH should be soon enough to permit an early reverent entrance into the nave so as not to disturb other worshipers, and with time for quiet prayer and meditation during the organ prelude. The gnawing anxieties of life should disappear. You did turn off the oven so the roast will not burn. This is the hour for God.

Yet anyone who has given it any consideration knows that this matter of worship is not as simple as leaving the outside world and entering into the presence of God. Or that adequate preparation for worship cannot be made in even a few hours before the service begins.

For the real answer has been discovered and lived, probably unwittingly for the most part, by many Christians through the ages. It is that the true worshiper lives always as in the presence of God, and that preparation for worship is a continuous process.

AND YOU KNOW how it is, for you have experienced it too, have you not? The opening hymn is praiseful, joyous: "O worship the King, all glorious above." You remember the blessings you counted each day of the week provided by this King in the role of a loving Father.

You remember especially the day you were scrubbing the kitchen floor and the mailman brought a letter which told of an answered prayer in the recovery of a loved one from a serious illness. You sat right down then by the table and prayed and wept your thanks. So the hymn continues, "And gratefully sing His wonderful love," and the words come from your heart.

So it is with the order of confession. You have known daily repentance of sin during the week. Now you pray with your fellow Christians who have shared this never-ending battle against the world, the devil and their own flesh. Your confession is sincere and you receive assurance of forgiveness through faith in Jesus Christ.

You listen attentively to the reading of the Epistle and Gospel lessons and

ater to the preached word. You have ead your Bible and meditated on the ord during the week. But perhaps God as a special message for you through he voice of the pastor.

You seek this understanding of God's ord not only for yourself but because our children also need guidance. Their uestions are so difficult to answer some- mes, as perplexing as your own ques- ons and problems in this frightening orld. So you listen and ponder and emember.

YOU ARE READY to participate in the ffering too for you have prepared your ift with thankful heart and as an ac- nowledgment of God's ownership and our stewardship. Meaningful then is our response as the offering is brought o the altar, "We give Thee but Thine wn . . ."

While the last hymn is being sung, you ook at the date of its composition, and y to imagine under what different cir- umstances that hymn has been sung in ears past. You are aware of experiencing at communion of saints not only with embers of your own congregation and ith other contemporary Christians wor- iping around the world, but with Chris- ans through the ages.

You gain a feeling of strength not only the matter of numbers but even more f faith. You felt something of this same rength during the week as you planned evangelism mission or daily vacation ible school with other workers.

JUST AS day-by-day living in the pres- ce of God makes the church service ive with meaning, this hour of worship gives inspiration and purpose to weekday living. For worship is not a thing apart from life but an important part of life. The hymns, the prayers, the read and preached word weave themselves like golden threads through the common warp of life, adding beauty to the pattern.

So you find yourself singing a hymn as you wash clothes or walk to the shop. An illustration from the pastor's sermon helps you bear a disappointment; and the offertory becomes a part of your personal prayer, "Create in me a clean heart, O God . . ."

Nor need we fear that familiarity will detract from the sacredness of the sanctuary and its furnishings. For these acquire precious meaning in our personal lives aside from their historic significance.

There is the baptismal font where our children were received into the kingdom of God. We knelt at the communion rail at our confirmation and many times after to receive the sacrament of the Lord's Supper. At the altar, marriage vows were exchanged and Christian homes begun. From the pulpit we heard words of comfort and blessed promises of eternal life.

Thus it is that worship in the house of God becomes a joyous experience and an anticipated climax to a week of Christian living. There is no question as to whether we will attend or not, unless prevented by illness or dire emergency.

Rather, whether we walk a few city blocks or travel several miles of country road to reach the church, we will sing as did the pilgrims of long ago as they trudged their way up to Jerusalem, "I was glad when they said to me, 'Let us go into the house of the Lord.' "

IT IS NOT THE FACT that a man has riches which keeps him from the kingdom of heaven, but the fact that the riches have him.

—DAVID CAIRD

Center for World Service Work

By AMALIE ROTH SHANNON

Geneva headquarters of Lutheran World Federation provides graphic picture of extent of work being done by LWA gifts

No PROMOTIONAL DEVICE or artist's graph of the percentage of our benevolence gifts budgeted for the Lutheran World Federation program can begin to tell what the Lutheran church is doing co-operatively on an international scale. If every church member could visit Geneva and observe this hub of activity where plans and programs are made and carried out, he would want a greater share in this "going into all the world" with the Gospel!

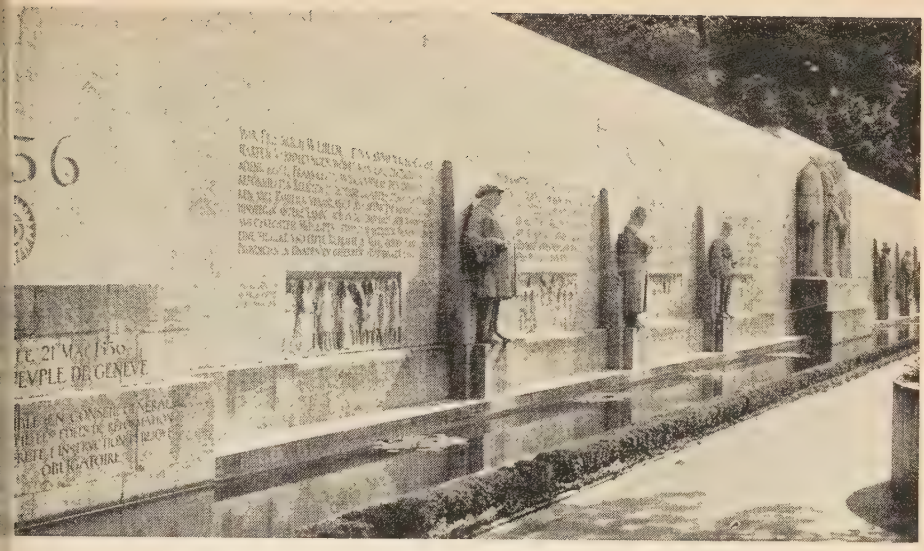
The beautiful city of Geneva is well known as the seat of many international organizations, the birthplace of the International Committee of the Red Cross, the heart of Calvinism. Only the week before we arrived there, it was the focus of world attention, the object of world-wide prayers, when the heads of government of four powerful nations met there for a peace-seeking parley. Preparations were under way for the international atomic conference soon to begin, with world-renowned scientists and statesmen powerfully affecting the destiny of all people by their decisions.

IN SUCH A STRATEGIC SPOT are the offices of the Lutheran World Federation at 17 Route de Malagnou. The World Council of Churches' offices are grouped here, and only last January did the Lutherans move from the "gate house" on the World Council grounds to their present building. As the largest Protestant denomination in Europe it is appropriate that Lutherans now have a large building to house the staff of ten. In the same compound are offices of the Presbyterian Church USA, and of the Brethren Church. The latter has a staff of two, working chiefly with refugees and their much publicized "heifer program."

We found the LWF headquarters a busy place even in August. The modest offices and furnishings were the setting of a friendly, informal but business-like atmosphere. Although approximately 20 secretaries are employed, they constituted no barricade to keep visitors from meeting staff members. Dr. Carl Lund-Quist, the executive secretary, was not there, having gone to Davos where he was participating with Dr. Fry and others in preparations for the scheduled meeting of the Central Committee of the World Council.

Current veteran on the staff in years of service at Geneva is Dr. Julius I. Bella, who is joining the faculty of Hamma Divinity School as professor of Old Testament. Though he was about to leave Geneva, he received us graciously and told us something of this work with European minority or diaspora churches in Austria, Czechoslovakia, Holland, Italy, France and Switzerland. This jovial gentleman was expelled from Czechoslovakia by the Communists in November 1949 as "dangerous" to the state.

Mrs. Shannon, wife of the Rev. John Shannon of Billings, Montana, has just completed a tour of Europe.



REFORMATION MONUMENT AT GENEVA
Lutheran headquarters is in the heart of Calvin's country

ortunately he was an American citizen, though of Slovak heritage, or he would ave been imprisoned.

He describes the present situation of e Czech Church as being under pres- re but not persecution. For example, zechoslovak pastors are quite well paid, it must receive their salaries from the ate. Dr. Bella pointed out that in Rus- a and Poland there is complete separa- on of church and state, and, in Hungary, e state will support the church for a ipulated period of 25 years.

Gerhard Elston of the LWF Depart- ent of Information and Dr. Hans H. eissgerber of the Department of The- ogy talked with us in the room which being developed as a library, still in- lequate and most unpretentious. Staff embers represent many countries, giving genuine international approach and un- rstanding to the work with a world- ide scope. Mr. Elston is a ULC mem- r from New York City. Dr. Weiss- rber is from Frankfurt, Germany. In the World Mission Department a Nor- wegian, Dr. Fridtjov Birkeli, has replaced Dr. Schiotz and is busy "orienting" him- self in his new position. In the World Service Department is Reuben C. Baetz, an energetic young Canadian.

Although the United States still con- tributes the major portion of LWF finan- cial support, churches of other countries, as Germany, Norway and Sweden, are be- ginning to contribute in greater amounts than in the past, we were told. Lutheran World Service was a three million dollar enterprise last year, said Mr. Baetz. It was stimulating to hear of the amazing things that are accomplished with conse- crated dollars, which seem to stretch far- ther here than in most budgets. The pro- gram is not static. Adaptations are being made to meet changing conditions.

The money which had been used chiefly to aid bombed-out churches is now being used for aid to diaspora churches. Unlike our ULCA home mis- sion program in which congregations are

usually expected to attain self-support in ten years, the European countries have for many years been maintaining missions by supporting the work indefinitely. Lutheran World Service augments financial help with a stewardship and evangelism program, with the long-range view of ultimate self-support.

The present program of assistance in these minority churches is experimental. Motorcycles are being supplied to pastors so they can have economical effective transportation to get around their parishes. Recruitment of pastors is greatly handicapped because of low salaries. The average salary of a pastor in the United States will buy 550 pounds of butter a month, in Germany 150 pounds, in Austria 100 pounds.

Another trend in the church aid program is an educational pastoral exchange. Pastors live for two or three weeks in other countries to see how parish work is conducted there.

Some pastors may think assignment to LWF headquarters are glamorous positions, situated as they are in the center of international activity. There is traveling to the fields at times, but much of the work is quite routine, a matter of routing through and from this focal point. As one staff member said, "At times it is hard to remember you are working with people." However, the visitor to LWF headquarters in Geneva leaves with a clear impression of dedicated men doing efficient and important work serving thousands of people throughout the world. This is truly one of today's answers to the admonition, "feed my sheep".

She Heard With Ears of Faith

By VIOLA L. SCOTT

Unable to hear or speak, Sancharri nevertheless learned about the Christian Gospel and found the road to faith

SANCHARRI was a deaf-mute. How she was brought to her Saviour only God knows, for it is doubtful that Sancharri herself understands exactly how she became a Christian.

Sancharri was deaf and dumb from infancy. She lived most of her years in the jungle, away from civilization. But like other girls, she met a young man who somehow wooed and won her despite her physical handicaps. No children came to bless this union, so Sancharri and Haniff lived alone. They worked hard to secure a livelihood from their savage surroundings, and though somewhat isolated they remained staunch Mohammedans.

ONE DAY a Christian pastor came to their community. His faith brought comfort and happiness to the lonely people. But not to Sancharri and Haniff. They hated the young pastor, and delighted in tormenting him. His problems were many, not the least being the dilapidated building he had to use for worship. And at every service Sancharri and Haniff were present. They came to mock and disturb, not to honor. They were confident that between them, and the shaki-

ss of the little Lutheran group, this igious effort would crumble into nothgness just like its worm-eaten church ilding.

But Sancharri was due for a surprise. e building did crumble away, but not e faith of the people. They began to ect a new and better building. During s time the small band of worshipers ld their services under the sky. It was little more difficult to create a gooded disturbance in all that vast out-ofors, but Sancharri and Haniff attended gularly and did their best.

One evening, Haniff in particular was tremely boisterous and insulting, but the service progressed he became subed. Sancharri, too, seemed changed. e fixed her eyes upon the young pas-r's face as he preached. Her unwaverg gaze made him nervous and appreнsive, particularly since she had taken place very close to him. But he had a essage from God to deliver, and so he ntinued. At its conclusion he bowed s head in prayer.

Eyes closed, he was fervent in praise d petition to God. Suddenly he became are of something pressing against his et. He wondered if it might be a dog at had strayed into the gathering. Then s blood ran cold. It could be a snake at had glided from the brush. He held nself rigid and still. He opened his es. Fearfully he lowered his gaze. His art skipped a beat, and he stared in nder.

Sancharri was kneeling before him, her nds and head bowed upon his feet. nazed, he lifted her up. She brought r hands together in mute petition, then ted them high toward heaven. Gone re the mockery and the sneers. Her ce was calm and serene in the moonht. To the awed young preacher she d the appearance of an angel.

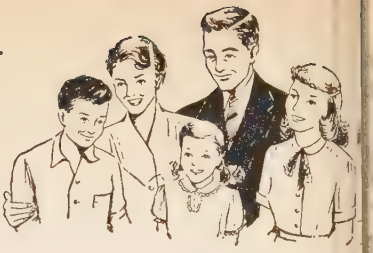
After the service they talked to each other. Their hands touched. Their glances held. Somehow they were able to communicate with each other. There could be no question of the transformation that had taken place within Sancharri. To her anxious and pleading questioning the pastor was able to answer that she might become a Christian, and that God would love and protect her.

The first, and most amazing step had been been made by Sancharri, but it was the easiest step. She now had to face the wrath of her Mohammedan community, and her furious, humiliated husband who came seeking her. Grasping her by the hair, he flung her to the ground, and lunged at her in blind rage. He would have given her a crushing blow, but new, Christian friends protected Sancharri.

In the weeks that followed, Sancharri attended the services as faithfully as ever, only now she came to worship instead of to mock. Haniff did his best to interfere, but he was no match for the mute determination of his wife. Her former friends quarreled with her, and one struck her with the brutal blow of a stick, leaving a two-inch gash across her forehead.

Sancharri stood the difficult test for all converts—time. As month passed into month she remained faithful, growing in love and humility. She allowed nothing to keep her away from church. Once, on a visit to her sister, she missed the river boat which would take her home in time for services. Undaunted, she set out along the lonely and dangerous jungle path. Twenty-five miles she walked, stumbling and groping her way in the dark. No beast, no deadly snake came near to harm this woman of simple faith.

Words can never pass the muted lips of Sancharri, but today she preaches Christianity in a voice that thunders.



HOMEWORK

"WHAT PART of the government is T.B.?" asked Pete, looking up from his homework with a worried frown.

"That's a new one to me," I laughed. "They have enough letters in Washington to fill your spelling book, but the only T.B. I know stands for tuberculosis, the disease you get from too much work and not enough milk and rest."

"I know all about that one. The dairy products lady who puts on the puppet shows at school told us about that. But this is something different. Mrs. Carlson was crying about this and Vaiya says it's because of the laws in Washington."

"The laws in Washington? Now I am puzzled. But wondering about it won't get your spelling done, will it? Call me when you want me to hear you."

AFTER I HAD TAKEN my knitting to the living room, however, the question kept persisting. Well, there was one person who might know. I laid down my work and called Mrs. Schmidt on the phone.

Half expecting to be laughed at, I told her about Pete's question. To my surprise, she answered me gravely. "No, Connie, it isn't something the children are entirely mixed up about—although T.B. is not part of the government as Pete thinks. Mrs. Carlson was so happy to hear that her sister's family, including the husband's mother, were granted assurances and would be coming to America soon. Then the mother who has suffered from the privations they have had, was given a physical examination and found to have a spot on her lung."

"But in this country, with adequat food and care, it might clear up, mightn it? I mean T.B. has to be isolated an treated but it's not a death sentence. A least not always."

"That's true, but apparently our legis lators haven't found that out yet. Oh, i was awful years ago the way people wer allowed to go around coughing an spreading the germs, but some of the me in Washington are still fighting a battl that the Christmas seals and the schoo X-rays have just about won."

She sounded so indignant and seeme so sure I knew just what she was talkin about, I hated to ask more questions. was on the point of hanging up, whe Pete appeared at my shoulder. "Is it disease or is it the government?" he whis pered.

"I'm afraid you'll have to make it little plainer for me, Connie," I apolo gized. "I should know, but I seem to b a little dense on this subject."

"Oh, didn't you know? According t the present law no one with the slightes trace of T.B. may be admitted to thi country. No matter what precautions ar taken to prevent their being a health menace or how the family is able to car for them, people with T.B. are out. So the family must either leave the sick per son or stay."

"HOW DREADFUL! So that's what Mrs Carlson was crying about."

"What is it?" hissed Pete. "What dic she say?"

"Funny," said Mrs. Schmidt. "I jus

k it for granted you signed that peti-
n we were circulating."

"Maybe it was when I was away. Or
ybe I was just too busy with my own
airs to know what was going on."

"That happens sometimes. In a con-
gation the size of ours, there's so much
do nobody can know all about every-
ng—not even the pastors. Well, we're
ng to keep trying, of course, so you
n sign the petition next time."

When the conversation was over, I ex-
ined the situation to Pete as well as I
uld. Karen had come down to see what
s going on, leaving her homework un-
ished. I didn't want to say too much or
t the younger generation wrought up
er something they couldn't do anything
out. But after the children had gone
ck to work I kept right on "stewing."
read Pete his spelling list, only half
aring his responses. By the time Dan
me home from his evangelism meeting,
vas fairly boiling over.

He sprawled in the big easy chair,
ile I poured out the story, his face
ve. Suddenly I realized that while he
s registering pity for the plight of the
rlsons' relatives, he wasn't sharing my
dignation.

"Don't you think the law ought to be
anged?" I demanded, in a voice that
red him to say he didn't.

"Of course I do. You can put away
ur gun, pardner. But I don't think our
vmakers are acting out of pure malice
or impure, for that matter. They are a pretty good cross-section of American public opinion, as a usual thing. The American public has to be convinced first. Then you can expect Congress to follow right along." He rose, stretching his arms wide. "And now, if you don't mind, in the immortal words of Shakespeare, I'll 'to bed.' "

"It was Pepys," I said; "not Shakespeare."

He laughed and headed for the kitchen. "No refreshments at the meeting. Don't know what the church is coming to. Have to do our own foraging at bedtime."

He found the makings for a sandwich which he consumed while I kept him company with a cup of tea. "Oh, yes," he said, "remind me to get your list out of my coat pocket."

"List?"

"To visit for World Wide Communion Sunday. I took a few couples for us to visit together, and some for you to do in the afternoon by yourself."

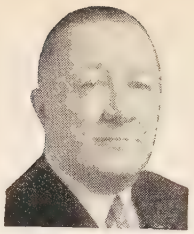
"And how about yourself?" I protested. "You have as much free time as I have. You know you have."

"Madam, don't you know that I have a whole list of prospects I'm working on while I cover my mail route? Nothing anyone could object to, but when I see Lutherans or people who used to be Lutherans, what's more natural than to tell them they ought to be in church on Sunday? I make a pretty good number of calls just doin' what comes naturally. Now, let's go. I need some sleep."

One cannot build a home on a card table, a can opener, and a cocktail shaker . . . One of the deepest joys of life is to spend time with one's children, putting them to bed and listening to their prayers. God pity those parents who bequeath to their children the memory only of a long succession of baby-sitters!

—John Sutherland Bonnell

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Putting things off

QUESTION: Jimmy, 9, is a champion at postponing—or evading—things. Yesterday I asked him seven times to take some papers to the basement. One day when I had to go to the store I instructed him to clean up the den so that it would look decent for the visit of his teacher that evening. When I got home Jim had gone for a swim—and the room had not been touched. On one occasion he was allowed to go with some boys to a movie on the condition that he would pick up all the paper on the lawn the next morning. He went to the show, but in the morning he balked at picking up the paper.

These are a few examples of Jimmy's methods of delay or evasion. I have lectured him for his negligence and unreliability, but it has done no good.

REPLY: At Jimmy's age a boy finds many doings more attractive and interesting than the tasks an adult wants him to perform. He is still living in a child's world. Our strategy in helping him to come around to a wholesome sense of responsibility must take these facts into account.

The help we ask of a boy should, as far as possible, have some relationship to the needs he feels and to his degree of understanding. Parents should help him understand that every family member who is old enough ought to contribute to the home the assistance he is able to give. He will need to be reminded from time to time.

Adults need to consider also what h is doing at the moment, what his im mediate plans are, what normal asso ciations with his set may call for, wha his special interests are, and what kin of temperament characterizes him.

Practically all youngsters like t evade unpleasant or monotonous job —even as you and I. A sense of mora obligation on such matters develop slowly. From a parent's viewpoints child may seem devoid of any sense o responsibility.

Praise and recognition for tasks we performed, and withholding of priv ileges when reasonable duties are neg lected, will help. Duties should b geared to a youngster's abilities. Bu all the way through, we should be try ing to discover his deeper interests an tie work in with them. Working with a youngster will help him get starte and inspire him to additional efforts A reasonable firmness also is in order

Better parents?

QUESTION: So many things hav changed in recent years. Many of th changes have been in the direction of im provement. Is it reasonable to expect tha from one generation to another the qual ity of parents will become better?

REPLY: "Inevitable progress" stand repudiated. What anyone learns durin his life span is not passed on to any future generation by organic heredity Each person and generation starts "a scratch." Unless individuals make a direct effort toward self-improvemen we have no reason to expect better peo ple or parents in the future. But ac quired knowledge, refinement, and skills tend to bring about better homes which in turn may favor children's de velopment and stimulate effort to im provement.

Roman Catholic Evangelism

You Too Can Win Souls. By John A. O'Brien. The Macmillan Company. 240 pages. $3.50.

This Roman Catholic approach to personal evangelism is a stimulating and revealing study of the way Roman Catholic laymen are being taught to win converts. While the book approaches the matter from the viewpoint of that particular church, it might be read with profit by any Christian. Evangelical Christians have something to learn from the zeal and the commonsense approach to the matter of winning unchurched people to their faith that at the Romanists manifest in the incidents related in this book.

The introductory chapter tells of the results of a survey to determine to what extent Roman Catholic lay people engage in efforts to make converts to their faith. Only about one Catholic in five was reported as having ever made any effort to win a convert. Dr. O'Brien wrote this book in order to encourage more widespread efforts in lay evangelism among Catholics. After advertising in Roman Catholic papers for testimonials on how various individuals have done about winning others to the Roman Catholic faith, Dr. O'Brien selected approximately 200 incidents from stories he received and built this book on them.

Dr. O'Brien has arrived at a series of eight basic techniques for personal evangelism, illustrating each of them in a separate chapter with a series of incidents which are represented as being true and in which even the names of the persons involved are used. These eight techniques are: Setting a good example, bringing outsiders to services, answering questions about the church, explaining your faith, exerting kindness on friends, using pamphlet materials, being alert to opportunities to speak about the church, and helping the prospective convert make contact with the pastor. There is also a chapter on what teen-agers can do.

Here is a good picture of how our Roman Catholic neighbors do effective work in winning converts, with techniques that should work just as well for Evangelical Christians. The book is well written and should make an appreciated addition to any pastor or lay worker's equipment for evangelism.

Concord, N. C. GEORGE R. WHITTECAR

Practical Theism

Making Religion Real. By Nels F. S. Ferre. Harper. 157 pages. $2.

Dr. Ferre, whose many writings have been illuminating and, at times, controversial, has presented here his belief that "our basic relation to reality is religion." This is not a book which defines his theology. It is rather a statement of how we can make our academic faith become a real and vibrant experience. As such, it is of great merit. The author sets forth no theory of religion but rather a personal experience of this reality. This is a search along the avenues of thinking, reading, prayer, worship, family, friendship, giving, and suffering. One might wish that he had searched along some of the avenues which are assumed instead of stated.

This then is a practical statement of theism. To Dr. Ferre, "To know God is to find religion real." Perhaps his most moving description of this search is in his own encounter with suffering. Here there is no describing religion as a dodge, or a saccharine glossing of suffering as though to be religious is to escape. It is bitingly real and full of victory.

Whatever one says about some of Dr. Ferre's definitions, or perhaps lack of them, we shall agree that "we are as real as we are rightly religious and we become rightly religious by learning the truth of life. Both religion and life hate sham and accept no substitutes. A real person requires a real religion and only a real person can acquire it."

This book requires the presupposition of an objective faith. It serves the useful purpose of insisting that we never be satisfied with the statement of a theological presupposition. As such we might regard it as a statement of a text in I John, which Dr. Ferre doesn't quote, but might have: "My little children, let us not love in word nor in tongue, but make it real."

Buffalo, N. Y. RALPH W. LOEW

World Christian Books

This series, under the general editorship of British Bishop Stephen C. Neill, former associate secretary of the World Council, attempts to present fundamental Christian beliefs in the language of the layman. Authors have been chosen from various countries and churches to answer questions Christians are asking. The series is sponsored by the International Missionary Council, Great Britain Christian Literature Council, and U.S. World Literacy and Christian Literature Committee.

Christianity and Science. By Charles E. Raven. Association Press. 96 pages. $1.25.

This book is more difficult than the majority in the series. A glossary of technical terms and a list of names in the back, however, help the reader who lacks scientific training.

Dr. Raven, a scientist and theologian, summarizes the difficulties that have arisen between religion and science and points a way of a "return to faith" for those lost in the world of science. He indicates conditions which call for a fresh theological approach.

The Christians' God. By Stephen C. Neill. Association Press. 90 pages. $1.25.

"What is God like?" Starting with this question, Bishop Neill, general editor of the series, compares Christianity with other religions and, in subsequent chapters, discusses the Christian God as "Life, Light, Love, and Spirit." The final portion of the book explains the Christian concept of the Trinity.

"Is it all imagination? . . . Why did God make the world? . . . Can any man really know God?" Bishop Neill answers questions such as these simply and clearly. This is not a book for theologians but for lay adults and even teenagers.

Mark's Witness to Jesus Christ. By Eduard Lohse. Association Press. 93 pages. $1.25.

Mark, wishing to fix apostolic preaching in written form, wrote the first of four gospels which are preserved in the New Testament. Dr. Lohse, German New Testament scholar, provides his readers with insights into Mark's gospel, beliefs and practices of the first century, and the original apostolic preaching. With this new look at Mark's witness, the modern Christian layman is guided to a fresh understanding of Christ and his message for today.

Christian Giving. By V. S. Azariah. Association Press. 96 pages. $1.25.

This book, written by Bishop Azariah, Anglican Church in India in the late thirties, was translated and condensed for publication in this series. Although situations have changed since its first printing, the publishers feel that the message is relevant to needs and tasks of churches today.

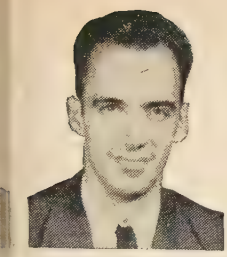
Although the book deals mostly with mission financial problems, it also examines the basic reasons—the "why" and "how"—of Christian stewardship. In spite of the fact that illustrations are drawn from India, the author digs into biblical sources of giving and answers stewardship problems that are universal. A. S.

And So Forth

The Practical Epistle of James: Studies in Applied Christianity. By Frank E. Gaebelein. Doniger and Raughley. 127 pages. $1.50.

The author states that James is probably "the first of the New Testament writings" (A.D. 45-50), and as such should be heeded with all due priority. This basic theory, along with others assumed by Mr. Gaebelein, stands in conflict with conclusions drawn by the majority of modern biblical scholars.

The author's main concern in his study of James is to point out the implications of the epistle for Christians today. A. S.



VORKING with young ple has for a long time n an important part of responsibilities of Pastor lip R. Hoh who takes r the job of editing *Lu- r Life*, monthly magazine the Luther League of erica, next month. He succeed the Rev. John Mangum as the Luther gue's associate secretary le Mr. Mangum assumes editorship with the Board Parish Education.

Pastor Hoh, a native ladelphian and graduate he Univ. of Pennsylvania Philadelphia Theologi- Seminary, served par- s at Spring City, Pa., and mington, Del. He spent years in Germany as resentative of the Na- al Lutheran Council and heran World Federation the Evangelical Acad- es in Germany and tzerland. At the same he served as liaison be- en Lutheran World Re- and the German church's f agency, *Hilfswerk*.

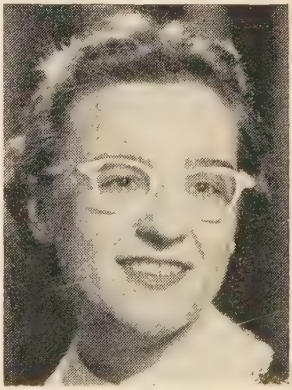
Mr. Hoh has taken an ve part in Luther League Lutheran Student Asso- ion activities, was in- ctor in religion and phi- phy at Muhlenberg Col- . and an advisor for the hange student program of the World Council of Churches and the 1952 International Student Convention at Geneva, Switzerland.

The new editor of *Luther Life* is co-author of the devotional book *Two Minutes with God*, which he wrote together with his father, the late Dr. Paul J. Hoh, a former president of Philadelphia Seminary. He has been a regular contributor to THE LUTHERAN and has written for *Luther Life* and other religious publications.

TEACHING Christian education at Chicago Theological Seminary, Maywood, Ill., is the new assignment of Mrs. Margaret Jacobs Irvin who succeeds her late husband, Dr. Donald F. Irvin, as instructor on the seminary faculty. She has been appointed to a one-year term. Dr. Irvin, the school's first full-time professor of Christian education, died last May at the age of 50.

Mrs. Irvin is the daughter of the late Dr. Charles M. Jacobs, a former president of Philadelphia Theological Seminary, and prepared a revised edition of her father's *Story of the Church*. She gained experience in Christian education while working with her husband in their parish, Our Saviour Church, Haddonfield, N. J., and assisted him in writing several textbooks for young people. She is author of "Five Make a Family," a feature which appears weekly in THE LUTHERAN, and is the mother of a son and two daughters.

SPEAKING as one of the representatives of the U.S.'s ten million young people is Florence Ann Fray, daughter of Marion College President John H. Fray, who was elected as one of commission chairmen of United Christian Youth Movement at group's general council meeting this month. The Virginia girl, who will head the UCYM's Outreach Commission, was youth consultant for the ULCA at last year's World Council of Churches assembly in Evanston.



Latest addition to Camp Lutherwald: Hanes Hall auditorium

INDIANA

New Auditorium Dedicated at Indiana Synod Camp

By ROBERT H. HEINE

FORT WAYNE—A new auditorium was dedicated at Camp Lutherwald Aug. 28 preceding a conference of Indiana Synod boards and committees. The $21,000 building was named "Hanes Hall" in honor of Dr. F. M. Hanes, past synod president, who served as chairman of the committee that selected the camp site. The Rev. Virgil L. Yohe, Franklin, Ky., a former president of the Lutherwald board, gave the dedicatory address, and the Rev. Wilbur E. Allen, Indianapolis, secretary of the board, performed the act of dedication.

A two-day conference of 14 synodical boards and committees opened the next day at the camp. The Rev. A. Howard Weeg, secretary for evangelism of the Illinois Synod, told the assembly that the "syn" and the "od" in "synod" mean, "Together—in the Way."

"This togetherness is not ours. It is an action of the Holy Spirit," he said. "It gives us a sense of belonging, and an opportunity to do some things we could not do alone." Pastor Weeg pointed out that when Christians talk about the Way, they are not talking about a direction, but about a Perso

Addresses were delivered by the Re Albert R. Swasko, Evansville, who stresse that in the effective parish ministry, as we as in the work of the synod and the ULC there must be in the heart of the pastor tender care that nothing be lost."

Dr. F. M. Hanes, who ended his term o office as synod president at the conferenc was presented with gifts from pastors an congregations of the synod. Both Dr. Han and his successor, Pastor Walter M. Wic addressed the conference.

Boards and committees held busine meetings at which plans and future meetir dates were discussed and written reports pr sented to the synod office.

Each of the three synodical conference held two-day conventions in the week o Sept. 11-16. The Northern Conference m at Camp Lutherwald, the Central Confe ence at Delphi, and the Southern Confe ence at New Castle. Dr. Robert Marsha of Chicago Seminary spoke at all three.

Rev. Alan J. Kieffer, Wallace, has accepted a call to Pleasant View Church, Indianapolis . . . the synodical Women's Missionary Society will convene Oct. 20-22 at Holy Trinity Church, South Bend.

NEW JERSEY

Delaware Valley Development Poses Challenge to Churches

By RALPH I. SHOCKEY

TRENTON—Effects of industrial expansion and the population growth in the Delaware Valley are being felt in the southern part of New Jersey. Lutheran churches in the area are meeting the challenge with additional pastoral assistance.

Holy Trinity Church, Maple Shade, is the second congregation in the Camden area to call a full-time assistant in an effort to keep pace with the influx of new residents. The Rev. Ralph H. Ebert, formerly pastor of St. Paul's Church, Millville, began his new duties on Sept. 11. He will help the Rev. Joseph J. Steinhauer develop the parish program.

Most inland churches in Jersey suffered the usual summer slump but this was not true in St. Mark's Church, Hackensack. There has been approximately a 20 per cent increase in summer attendance over last year, according to the Rev. Walter R. Hetten, Jr.

Calvary Church, Jersey City, has been completed so a new building can be erected on the site. Ground-breaking is scheduled this month. Completion of the new building is expected next June, according to the Rev. Walter L. Schreiber.

THE "THEOLOGY OF STEWARDSHIP" was the theme at conference meetings in New Jersey this fall. At meetings of the Central, Southern and Northern conference during the last week in September, Prof. Martin J. Heinecken of the Philadelphia Theological Seminary keynoted the presentations.

Lutheran World Action was theme of addresses to the three conference gatherings by Albert H. Lueders, a former foreign relations secretary of the *Hilfswerk* (welfare agency of the Protestant Churches in Germany), who is now administrative assistant to the business manager of the United Lutheran Publication House. Pastor L. W. Halverson, area secretary of the National Lutheran Council for the Christian approach to the Jews, was another speaker.

Meetings were scheduled at St. Mark's Church, Elizabeth, on Sept. 27 for the Central Conference; at Our Saviour Church, Jersey City, Sept. 28 for the Northern Conference; and at Bethany Church, Gloucester, Sept. 29 for the Southern Conference.

LAUNCHING the fall program of Christ Church, Paramus, with a congregational outing was a way of stimulating the membership for the activities ahead. The group gathered at Lake Kanawake, in Bear Moun-

STUDENTS at Texas University, Austin, were welcomed this fall by Lutheran Student Center, remodeled from old buildings by students and Austin Lutherans. It is also used for Bible Chair courses which had enrollment of 82 last year. Center was dedicated together with parsonage (below), built by Lutheran Student Foundation with aid of National Lutheran Council. ULC campus pastor is Dr. Lewis P. Speaker, student pastor Carl E. Hacker of American Lutheran Church.

NEW JERSEY . . .

tain Park, N. Y., Sept. 10. The Rev. Stover Crouthamel is the mission developer.

Dr. Edwin Moll, former Lutheran World Relief administrator in Palestine, will speak at the area-wide Reformation rally in Cranford High School, Oct. 30. Upsala College Choir will sing.

Recent flood damages to Holy Trinity Mission in Burlington amounted to over $200. All church school materials including hymnals were ruined. Choir and clerical vestments were salvaged. Pastor Harold E. Berg has been conducting services in the War Memorial Building.

Lutheran pastors volunteering to serve Lutheran youth in colleges and universities in New Jersey include the Rev. Carl Berkobin, pastor of Holy Trinity Church, Camden —College of South Jersey; the Rev. Rufus Cornelsen, pastor of Immanuel Church, New Brunswick—New Jersey College for Women and Rutgers University; the Rev. William H. Niebanck, pastor of St. John's Church, Rutherford—Fairleigh Dickson College; and the Rev. C. Wilfred Steffy, pastor of St. Bartholomew Church, Trenton—Rider and Trenton State Teachers' Colleges.

NORTH CAROLINA

Seminarian Stirs New Life Into Inactive Congregation

By FRANK K. EFIRD

HICKORY—A seminary student with zeal for the gospel this summer increased the baptized membership of a congregation 133 per cent, the confirmed membership 144 per cent and the communing membership 200 per cent.

The student was Lewis Lee Kyles, a middler at Southern Seminary. The church was Richland, near Liberty, N. C. The small, pastorless congregation was organized in 1790. When Student Kyles arrived in June, it was practically dead. Active visitation and a preaching mission added 20 members, seven by adult baptism, five by confirmation, and eight by infant baptism. Catechetic classes were organized, the Sunday scho enrollment grew to 53 with an average a tendance of 40. The church was painted a re-roofed, the chancel redecorated, a ne piano added.

NORTH CAROLINA papers are full of stori on segregation. The state's Roman Cathol newspaper editorially opposed Govern Hodges' proposal of "voluntary segregatio in the public schools. The church org said the governor had "shamelessly asked t citizens to accept a voluntary segregati as a means of avoiding the issue of wheth we shall have integrated public schools abandon public schools." However, the go ernor received many favorable telegrams.

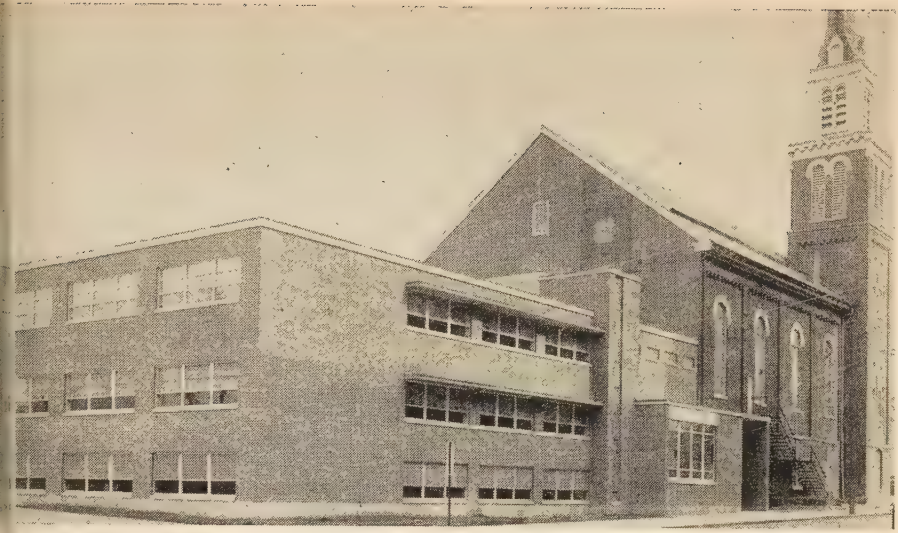
At Guilford, a Quaker college near Gree boro, 34 white residents petitioned scho leaders to permit Negroes to enter the whi Guilford school. At Southern Pines, a wi ter resort, a northern Negro couple boug a home in a white residential area. Whi residents were violently opposed to the sa It is reported that the house, bought f around $12,000, is again being offered f sale at $20,000.

Mrs. Paul Beatty of Charlotte is the ne president of the synodical Women's Missio ary Society, and George Keck of Hicko was re-elected president of the synodic Luther League this summer.

NORTH CAROLINA Lutherans are still in church building boom. On Sept. 18, Ho Trinity, Raleigh, broke ground for $228,000 education building and student ce ter near North Carolina State Colleg Atonement Church, North Wilkesboro, brol ground for a $53,000 edifice, Sept. 4. Sard Hickory, broke ground for a $25,000 chur Aug. 28. Good Shepherd Church, Gold boro, started a $15,000 addition on its paris hall this summer. St. Mark's, Charlott bought a lot for $50,000 in the Myers Pa section of the city.

The synodical Brotherhood held a lay r treat at Lutheridge Aug. 19-21.

The Western Conference, centering arou Hickory, will hold a preaching mission Oc 9-14.



)M FOR THE YOUNG was made at First Church, Springfield, Ohio, which dedicated its ,000 youth center this summer. Three-story building adjoining church provides classrooms rated by folding doors, assembly hall, offices, recreation room; has connecting door to church.

ARIO

rge Building Program Envisaged for Missions Next Year

By NORMAN BERNER

TCHENER—The big year for building on churches will be 1956, if present s are carried out. St. Paul's, Bridgeport : Reble, pastor), hopes to begin in the g on a building that will cost nearly ,000. Plans for a church for St. Mark's, ston (Harry Lossing, pastor), are now ; reviewed by the Board of American ions. Grace, Oakville (Roy Grosz, pas- is asking one of its members, an archi- to submit designs for building. Trans- ation, Hamilton (Albert Datars, pastor), noved from a public school to a United ch, but is anxious to start building on w site.

ssion developer Paul Eydt held his first e for a new mission in northeast Kitch- on Sept. 11. Until a nearby school is able, meetings will be held in a spe- designed and fitted room in the newly leted parsonage. A church site has al- been purchased. Organization of the congregation is being planned for early next year.

The impact of the ULCA evangelism mission is beginning to make itself felt in the Canada Synod. First evidence was a rearranging of the schedule of the pastors' retreat at Elim Lodge, near Peterborough, Sept. 12-14, to make room for a workshop conducted by a team of three evangelism leaders, headed by Dr. Robert W. Stackel, director of the two-year evangelism program. He was assisted by Dr. Alvin E. Bell, Toledo, and the Rev. Richard W. Albert, Grand Rapids, Mich. Also taking part were the Rev. W. A. Mehlenbacher, regional director for Canada, and members of the synodical evangelism committee. Speakers for the retreat were Dr. C. M. Cooper, president of the Pennsylvania Ministerium, and Professors U. S. Leupold and O. W. Heick of Waterloo Seminary. About 75 pastors attended.

ONTARIO . . .

Laymen of the Canada Synod held their first retreat at Elim Lodge, Sept. 9-11, with more than fifty present. Dr. J. Ray Houser, president of Waterloo Seminary, was chief speaker. On Sunday morning, the men attended Christ mission, Peterborough, and heard synod's president, Dr. A. G. Jacobi, deliver the sermon.

The Church of England in Canada has finally given way to a continuing and increasing demand for a change in name. Meeting in Edmonton, the General Synod adopted officially what has long been the popular designation of the second-largest Canadian denomination, the "Anglican Church in Canada." The synod also heard, without debate or enthusiasm, a report that no progress was being made on merger with the largest Protestant body, the United Church of Canada.

The Rev. Eric H. Reble, Bridgeport; Ruth Vogt, Kitchener, and Robert Datars, Welland, represented the ULC at the Canadian Ecumenical Youth Leaders' Conference in Hamilton, Sept. 2-7. The meeting was arranged by the Canadian Council of Churches to emphasize the unity of the church. Seventy-five young people from many denominations attended.

LEADERSHIP education and audio visuals are being emphasized by the Rev. George B. Ammon and Miss Elfriede Hartig in two-week parish education tour of the syno All six conferences were on the itinera which began at First Church, Port Colborn on Sept. 18, and concludes at Zion, Sau Ste. Marie, on Oct. 2.

Billy Graham is in Toronto for a month long crusade. The success of his three-da stand last fall seems to have convinced th evangelist that Canada's second largest ci (sometimes referred to as "Toronto th Good") was ripe for harvest.

PENNSYLVANIA

Conference to Get Plans For Inner Mission Societ

By ROBERT R. CLARK

GETTYSBURG—A board of control, co sisting of two lay persons and the past from each congregation of the West Pen Conference, has been called together Chairman Elmer P. Truchses, Carlisle, prepare recommendations regarding form tion of an inner mission society. A pari survey is being made by the board's steeri committee which will guide the board in recommendations. Findings and recomme dations will be presented to the conferen at its October meeting. A constitution f the proposed inner mission society will al be presented at that time.

UNITED LUTHERANS elected to positions responsibility in the Lutheran Student Associ tion of America at the group's conference-r treat at Banff, Alta., were (from left) Thom Mugavero, Columbia University, New Yor stewardship secretary; Pastor John Sardesc Ithaca, N. Y., adviser; Gordon Ward, Lenc Rhyne College, Hickory, N. C., delegate United Student Christian Council meeting Tiffin, Ohio; Miss Mertice Schmidt, Universi of Colorado, adviser; Edward Johnson, Chica Seminary, editor of "Frontiers," LSAA mag zine; John Wetzel, University of Californi LSAA regional president and member of exec tive committee of the organization.

Isaac Rampersaud was one of the crop of this year's Hartwick College graduates. A native of British Guiana, he will continue his studies this fall at a medical school. After leaving the ULC college, Mr. Rampersaud wanted to sum up his impressions on what the four years at Oneonta, New York, have meant to him. This is his conclusion:

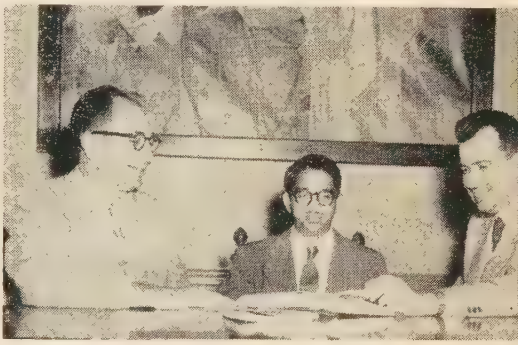
hat a Christian College Has Done for Me

HE VALUE of a Christian education, as I v it, is immeasurable. My four years at twick College have given me a thorough demic preparation for my professional er. I have been accepted by one of the medical schools in the United States on basis of my Hartwick work.

have felt as though I was a member of rge family living at Hartwick. Everyone villing to help and listen to my many blems. I enjoyed the close relationship exists between professor and student.

When my wife came over to the United es many students and professors went of their way to make her feel happy, nfortable, and accepted as one of them. fact that she was of a different race le no difference. She was surprised to how kind and friendly people in the ted States really were. When our baby born, professors' wives contributed so h baby clothing and necessaries that we ght very little for the new one.

t Hartwick, I have grown intellectually. more important are the good friends have made and the warm personal rela- that pervades the college life. Here I e seen and experienced lessons in human herhood, and I am convinced that all nations and races can live together in harmony and peace if they practice the teachings of Christian fellowship, love, and understanding. The fact that we are from a different country and of East Indian ancestry has made no difference in the way students and faculty treated us. Rather, I think it has been an advantage.



Isaac Rampersaud, Hartwick graduate, gets advice from President M. A. F. Ritchie (left) and Chaplain J. D. Garhart before leaving college.

Hartwick successfully attempts to combine religion and education. We grow spiritually while we are growing intellectually.

: GETTYSBURG . . .

he two-year evangelism program of the ted Lutheran Church was the topic for vardship workshops attended by council- and pastors of the West Penn Confer- e at St. Paul's Church, Carlisle; Christ urch, Gettysburg, and Trinity Church, mbersburg.

peakers included the new secretary of od, Dr. Ralph C. Robinson; Dr. C. nklin Koch, executive secretary of the ULCA Board of Social Missions; and the Rev. George E. Whetstone, secretary for inner missions of the synod. Pastor Whetstone moderated a forum in which 36 pastors and laymen took part.

Christ Chapel, Gettysburg College, was the scene of a one-day school on church music and worship sponsored by the synodical committee on worship. Principal speakers were Dr. Ulrich S. Leupold, professor at Waterloo College and Seminary,

PA.: GETTYSBURG . . .

and Dr. Edgar S. Brown, Jr., director of the ULC's new Department of Worship. Dr. Leupold's subjects were: "The Common Lutheran Hymnal," "The Common Lutheran Liturgy," and "Hymn Studies." Dr. Brown spoke on "My Worship," and "Congregational Worship."

Groups discussed topics ranging from "Building Programs that Envision Worship" to "Selecting Music for the Choir."

> The first congregation in Pennsylvania to use the fund-raising service of the Lutheran Laymen's Movement was St. John's Church, Abbottstown. With 45 weeks still remaining in the drive, all but $11,500 of the $52,500 goal has been paid.

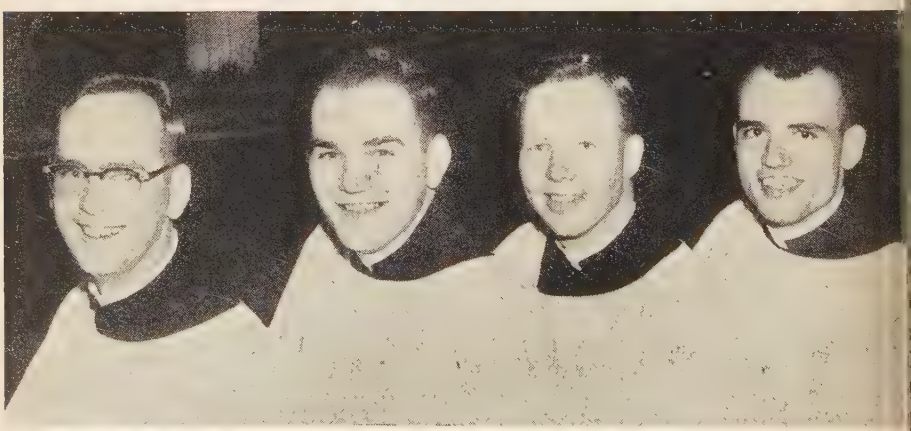
The annual Lutheran Laymen's Retreat was held at the chapel of Gettysburg Seminary. Sixty-nine laymen attended and elected Robert E. Zeigler, Carlisle, as president; William H. Jones, York, and William H. Menges, Hanover, vice presidents; and Charles L. Yost, Biglerville, secretary-treasurer.

Twenty-one West Penn congregations were represented in the Gettysburg Seminary auxiliary in the past year and contributed $894 toward the auxiliary project. The group raised $10,000 to renovate the Richar building and provide a dormitory for wom students.

> Judge Mark E. Garber, a member of Fi Church, Carlisle, escaped serious inju when a farmer who had just been ordered pay a $50 monthly alimony to his estrang wife drew a gun and turned the weapon his wife, the judge and two attorneys. Jud Garber was hit in the arm, the others we wounded, one of the attorneys so seriou that he died later from his injury.

AMONG THE CONGREGATIONS: St. John Littlestown, dedicated a new parsonage July 31. The building, of semi-colonial d sign, cost $25,000. St. Paul's, Wertzvil has voted to build a new church and conve the old one into church school rooms. Zi Church, Fairfield, completely reorganized t Sunday school after a conference with Past Lawrence Reese of the ULC Board of Pari Education. Zion Church will observe N 10 as its 100th anniversary of organizatic

SNAPSHOTS: Pastor David Hoover. M Connelsburg, has been elected president the Board of Synodical Home Missions a Rural Church Work. This board sponsor a Rural Life Conference at Susquehan University, Selinsgrove, Sept. 9 and 10.



A MESSAGE AND A SMILE: A quartet of seminarians toured North Dakota and Montana church to emphasize the Northwest Synod's "Sons for the Ministry" drive during summer. Semina ambassadors were (from left) Harry Rohwer, Dick Hamlin, Ronald Moen, and Robert Wetzl

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

UPILS NEED ROOM at Holy rinity Church, Salem, Ohio, where rnerstone for $90,000 educa- nal unit was laid this summer. iown with congregational lead- s are (left) Dr. Fred Heins, di- ctor of Lutheran Service Society North Eastern Ohio and Pas- George D. Keister.

Flood Relief Work Proceeds As Churches Assess Damage

By CARL W. WEBER

PHILADELPHIA—About 200 families of nited Lutheran congregations were directly ected by the disastrous flood that struck Pocono Mountains and Scranton area t month, according to preliminary esti- tes of the Ministerium of Pennsylvania ices. Questionnaires have gone to pastors churches in the stricken area and to mem- rs of the congregations concerned which now being returned to the Ministerium h detailed information on the damage ne by the flood. Offerings taken in urches to aid flood victims are being re- ved this month.

Food and clothing to give immediate aid flood victims have been received in great antities. The great problem, according to Gustavus H. Bechtold, Inner Mission cutive secretary of the Ministerium, will how to provide housing to those who lost ir homes in the disaster.

The Ministerium is working with the Red oss in channeling aid to the affected area. neral director of the Red Cross disaster ef for eastern Pennsylvania is Arnold nna, a member of St. Paul's Church, nside. The staff of the Lutheran Chil- n's Bureau is working in the affected mmunities.

A charter member of All Soul's Church, sey City, N. J., was one of the flood vic- tims at Camp Davis, the camp which was completely obliterated by the waters in the Poconos. She was Mrs. Josephine Wagner, a sister of Pastor John H. Sprock, of Zion Church, Utica, N. Y. Mrs. Wagner was drowned with her grandchildren, Robert and Elizabeth Weber, who were 6 and 9 years old. The children's mother, who was also at the camp, was saved.

St. John's Church in Stroudsburg, Dr. Peter N. Wohlsen, pastor, was one of the churches damaged by the flood, and 48 of its families were directly affected by the disaster. But despite its plight, the congregation did not forget the need of others and contributed $150 to the American Red Cross flood relief fund.

THE ROLE the church can play in promoting better relations between labor and management will be discussed at an Institute of Human Relations sponsored by the Department of Social Action of the Ministerium's Board of Inner Missions. Meetings will be held at the Philadelphia Theological Seminary on six Monday evenings beginning Oct. 3.

Purpose of the Institute, according to Norman G. Schmuhl, who heads its arrangements committee, is "to produce within our church, leaders who will have a better understanding of the industrial, sociological, and

ONE IN A LARGE FAMILY

NO LONELY ROAD was traveled by Rosemary Yang despite the fact that she had not heard from her parents behind the Bamboo Curtain for over five years. "Family" to her became her colleagues and teachers at Wittenberg College from which she graduated last May, and the church at large.

Rosemary, whose father is pastor of a Lutheran mission in Tsingtao, China, escaped through Hong Kong from her Communist-ruled homeland to come to America and receive a Christian education. The ULC's Women's Missionary Society gave her a scholarship to Wittenberg, her fellow students supplied some of the affection her far-away family could not give.

This fall Rosemary Yang, well-prepared by a bachelor of science degree in religious education, started out on a full-time job as parish worker in a Chicago congregation. Our picture shows her with Mrs. Ann Cantwell, housemother of the dormitory where Rosemary lived during the past four years as student of the Springfield, Ohio, school.

PA.: PHILADELPHIA . . .

psychological problems" involved in management-labor relations. Laymen will be given guidance in how to conduct themselves at union meetings—how to prepare and present motions—in order to be able to translate Christian principles into social action.

"Christian background in human relations" will be the general topic for Dr. Martin J. Heinecken, professor at Philadelphia Seminary, whose lectures will fill the first half of all six two-hour sessions. Specific labor problems and questions pertaining to labor-management relations will be discussed by a number of experts. Among them, with union officials and representatives of management, are Dr. John R. Abersold, professor of industry, Wharton School, and Dr. Joseph A. Raeffele, St. Joseph's College Institute of Industrial Relations. The former is part of the University of Pennsylvania. Faculty chairman for the Institute is G. Allan Dash, Jr., Philadelphia labor arbitrator and member of the ULC Executive Board.

A similar Institute will be sponsored by the Department of Social Action in Pottstown next month. A conference on economic trends is being planned for next spring in Pennsylvania's coal region.

Plans for a Sunday school building for the Church of the Redemption are being drawn up by Architect Charles A. Scheuringer . . . Success of the summer church attendance crusade was reported by Zion Church, Wilmington, Del. Attendance for the first six weeks was 22 per cent over the corresponding 1954 period.

A CHARTERED COACH took 48 Lutheran Leaguers from Wilmington, Del., and some youth from the Philadelphia area to their national convention at Ann Arbor, Mich. In the group were 32 leaguers from Zion Church, Wilmington, who had part of their travel expenses paid by the congregation.

St. Paul's Church, Lansdowne, reported an increase of students in vacation church school this year. Membership totaled 93 . . . Grace Church, Philadelphia, conducted classes for the nursery and primary departments on the lawn under a canvas awning during July and August . . . Reformation Church, Upper Providence, held vacation church school Aug. 15-26 and used "Jesus Lives" as theme.

St. Mark's Church, Wilmington, Del., presented a gift of $75 to each of the Delaware mission churches, Dunlinden and Milford.

ASHINGTON-OREGON

ommittees Discuss Plans t Joint Two-Day Session

By ARTHUR E. WULF

PORTLAND—Unity of purpose guided the rk of 14 committees of the Pacific Synod meeting at the same time in a two-day sion at Trinity Church, Longview, Wash., t. 9-10. The committees, including some ty ministers and laymen, discussed their pective plans and began to implement m. Co-ordination among their projects s easily achieved, since all groups met in same building.

Preacher at the opening worship service s the Rev. Donald A. Clinton. Synod sident L. H. Steinhoff set forth the aims the meeting.

The fall conference meeting was held in nity Church, Longview, Sept. 28-29. Dr. rge McCreary, stewardship secretary of Northwest Synod, explained the working the "grace system" of benevolent giving ch the synod will introduce in 1956. The r. Ross F. Hidy, western regional director the ULC two-year evangelism campaign, lined the program and its timing in the ific Synod.

Mission pastors considered special prob- s of mission congregations at a meeting Sept. 27. Dr. McCreary spoke on "Stew- ship in the Mission Congregation."

National Lutheran Council churches of Portland area participated in a week of ngelism services Sept. 18-25. It was the d consecutive year for this co-operative rt.

THE SECTOR PROJECT sponsored by the C Stewardship Department is bringing ts, Max Gehlar, synod co-ordinator for plan, reports. Good results in steward- education are being attained.

r. Earl S. Rudisill of the Board of Parish cation has completed a series of family tutes throughout the synod. He began uneau, Alaska, in August and concluded Medford, Ore., Sept. 18.

CALLS ACCEPTED: Pastor Erwin A. Vossler of San Diego has accepted a call to Redeemer Church, Portland, effective Dec. 1. The Rev. Norman B. Nelson of Milwaukee will become pastor of St. Matthew's, Spokane, Oct. 15. The Rev. Harald S. Sigmar of Gimli, Manitoba, assumed the pastorate of Gloria Dei, Kelso, Wash., Sept. 15.

WISCONSIN

Farmers Asked to Give Corn For Overseas Refugee Camps

By CHARLES A. PULS

MADISON—The Wisconsin committee of the All-Lutheran Food Appeal has asked Wisconsin farmers for shelled corn during September and October. The corn will be processed into meal and syrup and sent to refugee camps in Hong Kong, West Germany, Jordan, and Korea. The Rev. Herbert J. Motzkus, Jefferson, represents the Northwest Synod in the corn-gathering effort.

Veteran Missionary Dwight L. Shelhart, who was put in charge of surveying and organizing missions for the synod in June, is busy canvassing possible fields in East Madison, Wis., along with likely fields in North Dakota and Montana. He has also spotted a promising place in Minnesota.

The Rev. Robert L. Bartsch, who recently organized Holy Trinity, Milwaukee, is now completing a canvass of another area which, according to Missionary Shelhart, "undoubtedly will be the next field for Pastor Bartsch."

FALL MEETING of the Wisconsin Conference was scheduled for Sept. 19 and 20 at Jackson Park, Milwaukee. A paper on "The Authority of the Scriptures" was presented by the Rev. Charles F. Burmeister, Marinette, who served as prosecutor in the heresy trial of George P. Crist. Pastor William B. Downey, Fox Point, chaplain who offered a prayer at the dropping of the first atom bomb, was another scheduled speaker. The Rev. Donald R. Heiges, Chicago, discussed student work in Wisconsin. Dr. Frank

WISCONSIN . . .

M. Brown, Philadelphia, presented the work of Lutheran World Relief and World Action.

STATE LUTHER LEAGUE convention was held in Zion Church, Horicon, Aug. 9-11 with 170 present. New officers elected are: President, Barbara Irion, Menasha; vice president, James Krueger, Neenah; secretary, Jeanette Fenske, Kenosha; treasurer, Meta Church, Madison. Elected advisor was the Rev. Milton G. Haker, West Allis. Joseph Wold, Albuquerque, N. M., was national representative.

Other convention dates for Wisconsin Lutherans were: Women's Missionary Society, Menasha, in October; and the State Brotherhood, Sept. 25, Trinity Church, Appleton.

Fourteen of 37 Wisconsin boys who attended the "Sons for the Ministry" retreat promoted by Synod Youth Director Clarence B. Lund have said they intend to go into the ministry. A possible decision for the ministry was indicated by 15, and six said they felt inclined toward such a decision. Only two of those attending the retreat said they felt definitely not called to go into full-time church service.

LOYALTY SUNDAY material, prepared by the synodical office to help congregations spark stewardship giving, is now available and orders are being received by Secretary George B. McCreary. This program calls for 100 per cent attendance of church members on a given Sunday, with pledges for 1956 to be made during the service. Sample services and suggestions on how to reach maximum attendance are being offered to help congregations spur their financial efforts towards greater achievements.

NOVA SCOTIA

Camp Draws Capacity Crowd

By DOUGLAS A. CONRAD

HALIFAX—Boys and girls crowded the Lake Mush-a-Mush camp to capacity during July and the early part of August. Camp Sunday was celebrated July 31 when more than a thousand people were present. The Rev. Arnold L. Conrad, pastor of St. John Church, Waterloo, Ont., and the Re George F. Durst, professor at Waterloo Co lege, preached.

A Luther League Retreat was held at th Youth Camp over the third weekend of Au ust. Young people from many leagues o the synod were present at the three-day pro gram.

Dossal and offering plates were dedicate at St. Luke's Church, Rhodes Corner, b Dr. C. H. Whitteker. The dossal wa donated by the members of the Ladies' Ai the offering plates by Dr. Harold Frankli Bridgewater.

Special services were held at Halifax c July 24 to commemorate a double annive sary of Pastor D. A. Conrad. It was the 20t anniversary of his ordination and the 15t of his pastorate in Halifax.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

WHETSTONE, JOHN W. From St. Andrew Church, Muncy. To assistant director ULC Department of Church Architectur

CENTRAL STATES

BOLIEK, J. GLENN. Mission developer. Fro Maryville, Tenn. To Lee's Summit, Mo

JURY, EMERSON. From Benton Harbo Mich., mission developer. To Pilgri mission, Omaha, Neb.

MICHIGAN

JACOBI, FREDERICK D. From Social Missio Society of Chicago and St. Mark's Churc Chicago, Ill., supply pastor. To Ho Church, Detroit, associate pastor.

NEW YORK

ANDERSON, WALLACE S. Chaplain. Fro Veterans Hospital, Altoona, Pa. To Ve erans Hospital, Manhattan.

MESSERSMITH, ALVIN F. From Pea Church, Rochester. To St. Paul's Churc West Camp.

PACIFIC SOUTHWEST

CLARK, CHARLES. From mission develope Rialto, Calif. To graduate work.

PENNSYLVANIA MINISTERIUM

NK, FRED S. From Centreport parish. o St. John's Church, Boyertown.

WN, EDGAR S., JR. From Grace Church, ottstown. To Director of Department of Vorship. 231 Madison Ave., New York 6.

GE, HERMAN D. From American Lu- eran Church. To St. John's Church, layfair, Philadelphia, assistant pastor.

NGUM, JOHN M. From Luther League of merica, associate secretary. To Board f Parish Education, editor.

POLD, WILLIAM G. From St. Paul's Third hurch, Easton. To Redeemer Church, enndel, Bucks Co.

PITTSBURGH

SS, SAMUEL H. From St. John's Church, IcKees Rocks. To St. John's Church, omestead.

CKEL, ROBERT W. From First Church, ittsburgh. To Director of Evangelism rogram of ULC (Oct. 1).

FCHECK, STEPHEN, JR. From First hurch, Warren, assistant pastor. To Mt. livet Church, Pittsburgh.

SOUTH CAROLINA

ENBAUGH, CLYDE E. To Messiah Church, orth Charleston.

ZIER, VERNON F. From St. Stephen's hurch, Lexington. To St. Mary's Church, ondon, England.

WARTBURG

PPE, WOLF D. From St. Peter's Church, eelville, Ill. To Trinity Seminary, Blair, eb., faculty.

WEST VIRGINIA

AL, MAURICE M. From First Church, dgway, Pa. To Warwood Church, heeling.

USSER, CHARLES W. From Holy Trinity hurch, Elkins. To chaplaincy.

DECEASED

RS. ELSE VON BOSSE, wife of the Hennig von Bosse, died July 29 at 77.

stor von Bosse studied in Germany and ie Philadelphia Seminary, and was ordained in 1899. He served Immanuel Church, Frankford, Philadelphia, for 21 years. Following serious injury received in a 1922 railroad wreck, Pastor von Bosse retired. He lived with his wife in Egg Harbor City, N. J.

Funeral service was held in Zion Church, Egg Harbor City, with the Rev. Louis Ewald officiating.

EUGENE S. KELLER, 60, of Mechanicsburg, former Lutheran pastor, died Aug. 30 in a Harrisburg hospital.

A graduate of Susquehanna University and Seminary, he served as pastor of English Lutheran Church, Minersville, and of First Church, Watsontown. He was the first Protestant chaplain at the White Hill Industrial School, a state correctional institution, and served as superintendent from 1946 to 1950. He retired to his Cumberland County farm in 1950.

He is survived by his wife, Bessie F. Keller, a sister and brother.

The funeral service was conducted by the Rev. Herbert W. Stroup, Jr., Trinity Church, Camp Hill, Sept. 2. Interment was in Union Cemetery, Selinsgrove.

THE REV. CURTIS E. KUHNERT, retired pastor of St. Paul's Church, Newville, Pa., died Aug. 21 at his home in Newville.

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Sunday School 9:30 A.M.

He was 75 years old.

A graduate of Hamma Divinity Schoo in 1910, he served parishes in Cumberland Md.; Johnstown, N. Y.; Aurora, W. Va and Newville, Pa. He retired in 1947 an made his home at Newville. He is survive by his wife, the former Leila Beitler.

The funeral service, Aug. 24, was con ducted by Pastors F. A. Lundahl, St. Paul Church, Newville, and Walter D. Guss, Zio Church, Newville, assisted by Dr. Ralph A Robinson, secretary of the Central Pennsyl vania Synod, and Paster Arthur Yeagy, a sistant to the president of the synod. Inte ment was at Lionville, Pa.

THE REV. PHILIP MACKENZIE LU THER, 66, pastor of St. Peter's Church Albany, N. Y., for the past 18 years, die Aug. 25.

Born in Hartwick, N. Y., he was a grad uate of Wittenberg College (1913) an Hartwick Seminary (1916), and was o dained by the former New York Synod 1916. Early pastorates included St. Thoma Churchtown, N. Y.; Atonement, Oneont N. Y.; and Trinity, Herkimer, N. Y.

He served as field secretary for Hartwic College from 1928 to 1937, when he becam pastor of St. Peter's in Albany.

Surviving Pastor Luther are his wife, th former Daisy Jeannette Sweet, and thre children, Philip, Eleanor and Mary.

Funeral services were held in St. Peter Church, Aug. 28, with Dr. William C Boomhower and the Rev. Clayton G. Va Deusen, vice president of the Eastern Con ference of the Synod of New York and Ne England, officiating. Interment was in S John's Cemetery, Albany.

THE REV. EMIL MEYER died in Sa Jose, Calif., Aug. 14 at age 94. A nativ of Monroe, Mich., Pastor Meyer served pa torates in Ohio, Michigan, Oregon, Sacr mento, and San Francisco before coming San Jose in 1902. He designed and bu the old Bethel Church in San Jose, and mi istered at Agnews State Hospital for ment

nts, the California Indian Association, Florence Crittenden home, and the juve- court. He retired after having served his ch 56 years.

istor Meyer is survived by his daughters, William J. Gardner, Piedmont, Calif., Mrs. Harry J. Sears, Portland, Ore.; on Luther Meyer, Berkeley, Calif.; and t grandchildren.

he funeral service was conducted Aug. t Immanuel Church, San Jose, by Pastors Rosenquist and George R. Flora. Burial at Oak Hill mausoleum, San Jose.

RS. PAUL ZELLER STRODACH, 82, w of the late Dr. Paul Z. Strodach, died . 4 in Allentown, Pa.

r. Strodach, before his death in 1947, ed parishes in Pennsylvania and Ohio. 926 he became an editor of the United ieran Publication House. He was the au- of several well-known liturgical and otional books and served on Common ice Book committees.

rs. Strodach (nee Kleppinger) is sur- d by a son, George K., Easton, Pa., a her and sister. She had lived in Allen- n since her husband's death.

uneral service was held Aug. 8 with the Arnold F. Keller, Jr., officiating. Burial in Allentown.

HE REV. HORACE E. ZIMMERMAN, died Aug. 23 at his Kansas City, Mo., e. He had been ill for several years.

orn near Hagerstown, Md., Pastor Zim- nan attended Roanoke College, Salem, and Gettysburg (Pa.) College and inary. He served parishes in Tanners- , Clarion, Dillsburg, Dickinson, Pa.; var, Ohio; New Haven, W. Va.; and nt Morris, Ill.

e was called to Children's Memorial rch, Kansas City, in 1918 and retired in due to impaired hearing. Since retire- t he wrote religious articles and edited nthly publication.

rviving are his wife, Lillie; a daughter, Anna Lee Reich; a son, Milo; two sis- and a brother.

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In conclusion . . . . . .

WORD ASSOCIATION is a common form of psychological testing. If the examiner says "sun" he expects an answer like "light." If the test-word is "bread" the response might be "butter."

In such a test, if given the name "Jonah," most people would undoubtedly respond "whale." The opinion prevails that the biblical Book of Jonah is a fish story, a sort of ancient Moby Dick. Nothing could be farther from the truth. There's not even a whale in the book. True, a "big fish" is mentioned, but it forms a very minor part of the story.

The Book of Jonah is included in the Bible because it has an urgent message for people of every generation. Jonah learned the hard way. But he learned that you can't escape God, that God's power as well as God's love extends to all people, including those we don't like or call foreign. Jonah also learned that the wonderful mercy of God was far beyond his limited human understanding.

Most people do not know this. Several times recently I have retold the saga of Jonah in a sermon. Afterward many people told me that they had never heard the story before. Why? How can such a thing be? Aren't we part of a civilization whose strength is based upon the teachings of the Holy Bible?

TOO OFTEN we're willing to accept what somebody tells us about the Bible. Second-hand information can sometimes be helpful, but sometimes it is distorted. Currently a serialization of the Book of Jonah is appearing in the "comic" pages of some Sunday newspapers. The last episode had Jonah and his shipmates embroiled in a raging battle with a band of pirates. That may be exciting, but it's not in the Bible.

This is not intended as advertising fo the Book of Jonah. It is rather a plea fo more careful attention to the whole Bibl We hear *about* the Bible, read *about* th Bible, study such things *about* the Bibl as the date of its books or the conflictin theories of authorship, and at the sam time neglect the important book itsel In so doing, we are a little like the fello who threw away the banana and ate th skin.

In the belief that people are not con ditioned for real Bible study, poor sub stitutes are adopted. One church bulleti recently announced that the Sunday Bib Class would spend the next two week discussing "Social Security and its relatio to the church." That's an interestin subject—but in a *Bible* class? On th other hand, when even familiar and wel known Bible stories are retold, peopl are responsive. They listen eagerly.

THIS PERIOD of the year is devoted i many congregations to special emphas on religious education. Sunday schoo and weekday church schools are organiz ing for the new season. Confirmatio classes are getting under way. Childre will be coming to their churches, carry with them their Bibles. If they learn onl that the Bible contains fascinating read ing, wonderful stories, and some ver helpful advice for living, it will have bee worth while. But if they can be educate so that future generations are a little les illiterate than our present one, it wi mark a huge forward step toward a bette world and a happier, less-troubled life.

The Bible will not magically solve ou problems, any more than a road sign o map will whisk us across the country But it will show us the way.

—ALBERT P. STAUDERMAN